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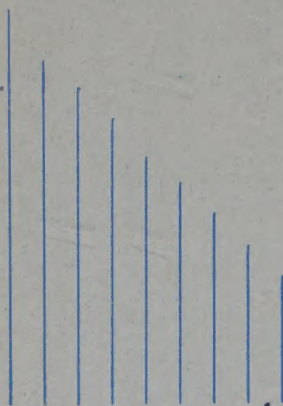
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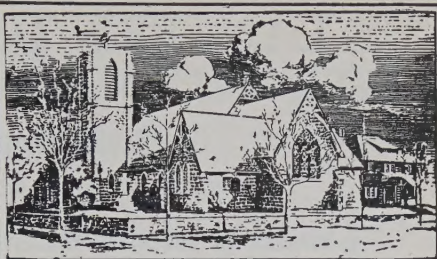
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# The Spirit of Missions

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Retired

Vol. XCVII

APRIL, 1932

No. 4

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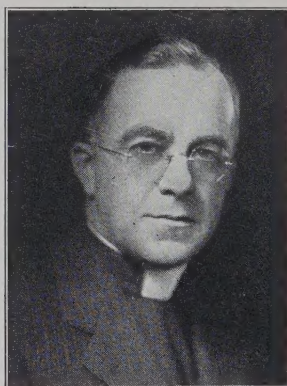
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# Which of these Shall Happen?



THE power and the morale of the Church in every unit and field of its life for the following year will be fixed by the character of the effort we shall make in the Every Member Canvass next fall. There are just two things that can happen. The Church may yield to the discouragement that prevails throughout secular phases of our life and write across the top of her Program and her Budget "Discouragement and Delay." Or the Church and every officer and member of it may react to the impact of the very real material difficulties that confront us, with a disclosure of reserves of spiritual power and fortitude that unfortunately never find expression in the easy going times of prosperity and plenty.

*B H Reinheimer*

*Executive Secretary, Field Department, National Council*



# The Spirit of Missions

VOLUME XCVII

No. 4



APRIL

1932

## "This is the Most Valuable of All"

Our Lord sends values up! Let us all place a part of our penny in His palm, there to give abundance of life to someone somewhere

By the Rt. Rev. Robert Nelson Spencer, D.D.

*Bishop of West Missouri*

*IN these days many men and women are thinking anew of the Church and her Mission especially as it concerns their own personal lives and relationships. As Christian Stewardship will naturally loom large in any such thinking, THE SPIRIT OF MISSIONS begins this month the publication of a series of three short meditations by the Bishop of West Missouri, the Rt. Rev. Robert Nelson Spencer. The second article will appear in May.*

A LITTLE ESSAY by that rare scholar, T. R. Glover, started me off on this penny business. And it was a handful of silver Roman pennies that started Dr. Glover. They were lying on the archeologist's table. They were graven with the faces of succeeding Roman emperors, just as our currency is graven with the faces of succeeding presidents. Finally the archeologist swept one aside and said, "This is the most valuable of all."

Why was it most valuable? Was it because that silver penny had on it the image of Tiberius Cæsar? No, that was not the reason. Was it because it was the coin of the reign that began in A.D. 14 and ended in A.D. 37? No, we are getting warmer, but the date is not the reason. It was because that coin was of the issue

of a penny that lay for five minutes in the palm of Jesus Christ!

Of course, it was not that particular penny. Although it might have been; yes! it might have been the very penny. But if it had been the very penny, we may rest assured that its identification would not have left it lying on the archeologist's table. It would have been in the vault of the Vatican, perhaps the greatest treasure there; or it would have been in the British Museum; or, perhaps, Mr. J. P. Morgan would have possessed it in exchange for more American pennies than could be carried on a score of ocean freighters. Even Dr. Glover could not imagine what that penny would be worth, provided one could be certain that it had lain for five minutes on the open palm of Christ.

And Dr. Glover ventures a moral: Our Lord sends values up. Let Him touch anything and up goes its worth. People buy a vacant lot to build a church, and up go the values all around it. He touches a man or a woman or a child, and what a difference it makes. St. Paul talks about disgusting people: *And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus.*

Determined to Carry On



**R**EDUCTION of ten per cent in salaries means real suffering. This is especially true in the case of Japanese workers whose salaries are paid in yen. Prices of all daily necessities

are rising steadily owing to the low exchange value of the yen and an insufficient rice crop. St. Margaret's School, St. Paul's University and Middle School, St. Luke's Hospital, and all other similar institutions are hard hit. A survey of conditions other than financial, indicate everywhere there is intensified faith and determination to carry on.

CHARLES S. REIFSNIDER,  
Suffragan Bishop of North Tokyo.

Now, let us draw some morals of our own. A penny is the smallest coin in our currency. We can buy a newspaper for two of them. We can get weighed for one. So careless are we of pennies, even in these times, that we suggest to our companion, "You get on the machine now," and into the slot goes our penny. We probably would not give a beggar on the street a penny; we would give him more, or we would pass him by.

Yet our Church has to be careful about its pennies. It never has enough of them. The parish treasurers have to count pretty carefully, and so does the treasurer of the National Council. We have to count every cent; and then we do not have enough. We have places that scarcely ever have any ministrations of the Church at all, simply because we do not have a penny to give them. We have missions that have suffered because we lacked pennies. We have never fully underwritten the work we have sponsored in General Convention. And we should be far more ashamed than we are if it were not for the pennies that the little children drop into their Lenten mite boxes, and those pennies that the women drop into the blue

boxes. Of course, greater coins than pennies are dropped into the children's mite boxes, and into the women's U.T.O. boxes. Still how many there must be, and what millions they help to make; and every one of them to fall into the palm of our Divine Redeemer!

New Testament scholars tell us that probably that penny resting that day in His hand, and more especially what He said about it, helped to sign His death warrant. You remember what He said, *Render to Cæsar the things that are Cæsar's and to God the things that are God's*. And whatever else He may have meant by that, most surely He meant that God has a right to share in that penny. Paying Cæsar's taxes may keep us out of prison, but they cannot keep us out of our graves. Take your Prayer Book and turn to those family prayers at the end. You will note at once the exquisite English, but you note sentences that need not shame you if they bring tears streaming down your faces. Listen:

To our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all other comforts and conveniences of life.

God gives you those things. He is making you to live while you are reading these sentences. There are hundreds of people in the asylums of America to whom the sentences of that prayer would be meaningless. Something has blown out the light of reason in their brains. You have your being. You have your reason. You have other endowments and faculties of soul and body. And it is not city, county, state, and federal taxes that give them to you. Pay your taxes to the State. Yes, but see that He gets a part of your penny. Old Tertullian knew what this text about the penny meant. He said:

Give to Cæsar what is Cæsar's—his image on the coin; give to God what is God's—His image in yourself.

What is His image in yourself? Is it worth a part of every penny you have, or that you earn? If your health were gone, would you give a penny to have it back? If something blew out the light of



## "THIS IS THE MOST VALUABLE OF ALL"

reason in your brain, would you give a penny to have that frightful mask torn from your face? If you were dead . . . but if you were dead, you would not have a penny, never a penny to your name.

It is not that we can pay our way with God; so much for another breath, so much for another rational thought, so much to be alive at the end of next December, to set our feet upon the threshold of another January. No, it is just to show God that we really love Him. Oh, but I have watched you in restaurants. Two or three of you reaching for the check at the same time. You have the money in your pocket and you mean to settle the score. And if you knew that there are many of your friends who have not the Bread of Heaven, you would reach for that check, too. That is giving God a part of the penny.

I said that no self-respecting person would give a beggar a penny. It would be more, or it would be nothing. And I am not afraid that people will give God less than they give for so-called pleasure (which of course we all do year after year), but not if they knew. It is "the dullness of our blinded sight" that prevents this Church from being endowed, from having a man in every place, from paying its quotas. If we really knew that every penny we put upon the palm of Christ would somewhere save a life, somewhere add sunshine to someone's darkness, somewhere add that "little more, and how much it is!"—then the Church would not fail any more than the "society affair" which we really put our minds and our means to. But we cannot see it because we are blind. We cannot see—what I suppose Tiberius Cæsar could not

### Will Pay Full Quota



**M**EMBERS of the mission staff generally recognize the necessity for reduction and accept cheerfully so far as they are personally concerned. So far we have been able to arrange to carry on

without abandoning any work but we have given up our annual convocation. That is a serious loss: it was the one chance during the year for our widely scattered staff to get together, compare notes, make plans, renew their zeal and enterprise.

The Philippine Islands Mission will pay its full quota for 1932.

GOUVERNEUR F. MOSHER,

Bishop of the Philippine Islands.

see—that when all his laurel had faded, all his purple deepened into black, all the pennies of his minting a few handfuls in the cabinets of collectors, his one reminder, his one bid to immortality, would be a penny that rested for five minutes on a hand that was destined to be broken that it might heal the teeming millions of mankind.

Yes, *Veni, Creator Spiritus*

Enable with perpetual light

The dullness of our blinded sight.

May God give you being, that is to say, life; may He give you reason, health, friends, food, and raiment. And may you give to Him a part of your penny!

### St. Paul's, Tokyo, Observed Double Anniversary

**S**T. PAUL'S UNIVERSITY, Tokyo, had a double holiday on February 11 as this year the national observance celebrating the founding of the Empire coincided with the anniversary of the organization of the *Nippon Sei Ko Kwai*, the Japanese branch of the Anglican Communion. *Kigen Setsu*, the national day, is always given a Christian observance at St. Paul's.

This anniversary is somewhat older than our current bicentennial, the Japanese Empire dating back to 660 B.C., not long after David and Solomon and before Nebuchadnezzar, Buddha, or Confucius. The *Nippon Sei Ko Kwai* observed the forty-fifth anniversary since its first synod met in 1887.

# Sino-Japanese Conflict Affects Missions

Shanghai missions in line of fire damaged;  
Proctor Boys' School, Changshu, occupied;  
American and Chinese workers reported safe

**By John Wilson Wood, D.C.L.**

*Executive Secretary, Department of Foreign Missions, National Council*

SOME important work of our Church is located in the region that has been the scene of recent conflicts between Chinese and Japanese troops.

Grace Church, one of our oldest stations, is located in the native city of Shanghai.

In the Hongkew section of the International Settlement is the Church of Our Saviour, built by the Chinese and supported by them. It has been a large and energetic congregation, though events of the last few years have borne heavily upon it. Here, too, is St. Luke's Hospital on Seward Road, occupying three parcels of land, each separated from the other by busy streets but altogether forming a unit of great significance medically and religiously. It renders an enormous service to a district thickly populated and with many busy mills and other industrial enterprises. The home for the American nurses as well as the business office of the mission at 20 Minghong Road are close by the hospital.

Just over the settlement boundary, in the Chinese district known as Chapei, where so much damage has been done, is St. Paul's Church, another self-supporting congregation. Although all these buildings have been more or less in the line of fire, when Chinese guns were endeavoring to reach Japanese ships on the Whangpoo River, no serious damage has been done, and so far as reported, no life has been lost. An occasional shell has shrieked by St. Luke's Hospital, and one bursting nearby took out practically all the glass of the windows. The bell tower of St. Paul's was struck by a shell, but the Church of Our Saviour has not been damaged.

The evacuation of St. Luke's Hospital on February 19 was accomplished with speed and precision indicating carefully thought out plans, and although the hospital contained many wounded men, not a life was lost. At present the hospital is housed in one of the buildings of St. John's University, five miles to the west.

Two miles west of St. Luke's Hospital in the Sinza District of the settlement is St. Peter's Church, another self-supporting congregation. On the same compound is St. Elizabeth's Hospital for women and children, with its large school for nurses. Owing to the relative safety of Sinza, 150 refugee members of the Church of Our Saviour have been making their home in St. Peter's parish house. Just how the modest building can possibly accommodate 150 people no American mind could conceive. The work of St. Elizabeth's has gone on without interruption in spite of droning airplanes and occasional stray shots.

Another three miles west is St. John's University, located on a picturesque peninsula around which Soochow Creek makes a long sweeping curve. Across the creek, a half a mile away and on the other side of the railroad, is the beautiful group of buildings in which the work of St. Mary's Hall for girls is carried on. Although an occasional shell has dropped near both institutions, no damage has been done.

In the French Concession is All Saints' Church, the parish home of a steadily growing Chinese congregation which soon may be expected to assume self-support. For half a mile or more before one reaches St. John's University, the way lies through a narrow, twisting main street of the vil-



# SINO-JAPANESE CONFLICT AFFECTS MISSIONS

lage of Tsao-ka-tu. It is a bit of old China set down between the urban modernism of Shanghai and the university. Here, too, is a modest church.

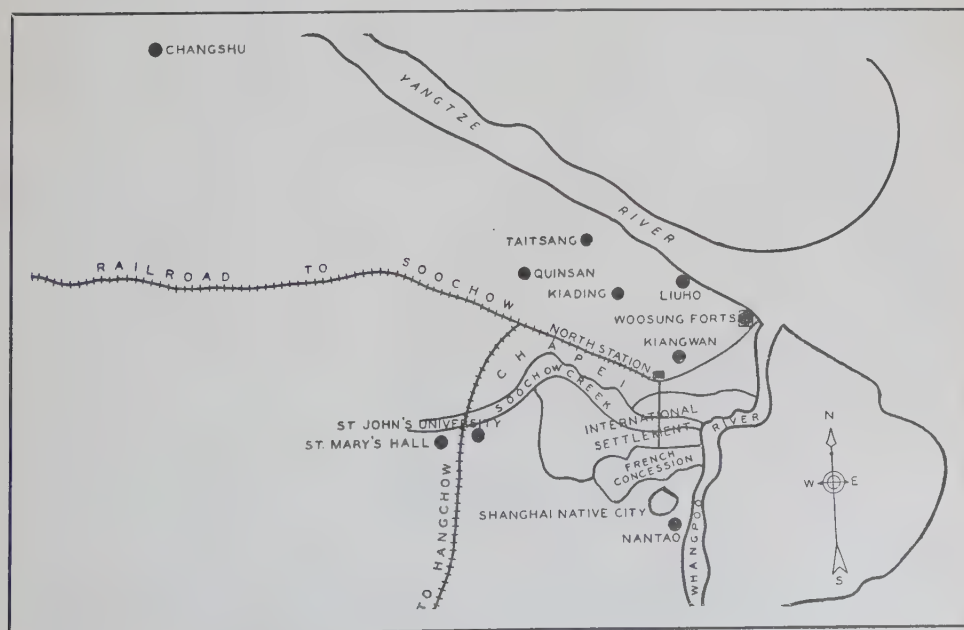
Shanghai is the center of a number of outstations. It was only those in the region north of Soochow Creek that have suffered from the military operations of recent weeks. Some twelve or fifteen miles north of Shanghai, where the Whangpoo joins the Yangtze, are the Woosung Forts. China's first railroad connects the town that has grown up around the fortifications with Shanghai. St. Peter's Church, Woosung, is one of our oldest country stations. Probably not much is left of the church, for there has been fighting within a quarter of a mile of it and burning buildings have been reported in the neighborhood. Santingko is an outstation of Woosung.

Midway between Shanghai and Woosung is the larger town of Kiangwan. A few years ago St. Peter's Church replaced the ancient preaching hall. As Kiangwan was the center of the line which the Japanese were attacking and the Chinese defending, it was subjected to heavy fire, and when the Chinese

finally withdrew, was pretty much a wreck. There can hardly be a hope that St. Paul's Church has escaped or that the famous institution known as "The Home for Widows, etc." established by the Rev. H. N. Woo, is intact. Other towns in this region which have inevitably suffered from military operations are Kiadiang, Taitsang, and Quinsan. These stations are in charge of Chinese clergy.

Outside of the area of military operations, but right in the path of an army retreating westward, are Soochow, Changshu, and Wusih. In all of these cities our Church has important work. From all of them women and children were evacuated the last week of February, together with the women and children from Nanking, 180 miles west.

A press cable reports that retreating Chinese troops have taken possession of our Proctor Boys' School building at Changshu. Probably this is only to meet a temporary emergency during their withdrawal. At Chenkiang we have no members of the American staff. Yangchow, across the Yangtze, and on the Grand Canal, seems to be beyond the danger zone.



SKETCH MAP OF SHANGHAI AND ENVIRONS





# The Church's Opportunity In Idaho Today

Pioneering in a new era, the Church is laying foundations in small towns which will be the great cities of the Northwest of the future

By William Hoster

Editorial Correspondent, THE SPIRIT OF MISSIONS

*WHAT is the Church doing in the West? Last month Mr. Hoster began a series of three articles on the Church's work in the great Missionary Districts of Wyoming, Idaho, and Utah. The present article tells of the vigorous work now going forward in Idaho which demands the hearty support of all Churchmen. The third article in this series dealing with the Church in Utah today, will be published in an early issue. Mr. Hoster, as everyone knows, is the Director of the News Bureau, Department of Publicity of the National Council.*

WE WERE CROSSING the Idaho desert in the early afternoon of a December day. Straight away to the towering mountain ranges on the far horizons lay a great waste of snow above which, here and there, sagebrush protruded like floating seaweed on the Saragossa. There was no tree nor house nor sign of habitation nor of life in sight. With the wind blowing the snow in billows across the wilderness one had a lively sense, off here two thousand miles in the heart of the continent, of being adrift in mid-ocean. On toward three o'clock the wind slackened and a heavy fog closed in—so thick that clear vision was not possible more than twenty feet ahead. And then, one hundred miles east of Boise, in the center of nowhere, we sighted a grounded monoplane. Bishop Barnwell stopped the car and led the way to where the aviator leaned against his plane philosophically contemplating the outlook. He had left Salt Lake City that morning with mail for the Northwest. Over Boise the fog was so dense that safe landing was impossible. So he had kept

on and, taking advantage of a temporary rift in the murk, had come down in a small clearing. Now, his radio out of commission, short of gas to carry him back to civilization—even if the fog lifted,—he was waiting, waiting.

"What are you going to do?" the Bishop asked.

The flier smiled cheerfully, "Oh, there are a lot of things I could do if—"

The grounded aviator off there in the Idaho desert fairly symbolizes Bishop Barnwell and his fellow missionary bishops in the Rocky Mountain States. There are a lot of things they could do if—

Idaho is a land of transition and opportunity. Daniel Sylvester Tuttle broke ground here for the Church when he crossed the plains in top boots and in 1867 assumed episcopal jurisdiction over Utah, Idaho, and Montana. Twenty years later Ethelbert Talbot took over the task. Those were the stage coach and pack train, the cow town and mining camp days of the missionary enterprise in the West. With the coming of Bishop Funsten in 1899 a period of transition set in. The magic touch of irrigation was applied to the desert soil, and agricultural development quickly followed. Coincidentally the streams in the foothills ran dry of placer gold. With slow, steady sweep the transition process spread over southern Idaho; the picturesque and flourishing cow towns and mining camps dwindled. Today they are but "ghost" towns.

There is, for instance, Idaho City, which once boasted a population of eighteen thousand inhabitants, but now has little more than three hundred resi-

dents. Silver City, another strategic point in the old days, has shrunk to two hundred population. Mountain Home, in the same category, was moved nine miles to give it a place on the railroad when the Iron Horse took the place of the covered wagon.

But the inspiration of Tuttle and Talbot is still vibrantly alive in Idaho. Some old landmarks have been trampled out in the march of progress, and abandoned mining camps slumber amid the ruins of past glories. But in their place have sprung up, where only stark desert existed before, thriving cities and towns with ample assurance of permanent, progressive life. Among these are Pocatello, Idaho Falls, Twin Falls, Nampa, Boise, in the south; and Kellogg, Wallace, Lewiston, Coeur d'Alene in the north. It is among these and other centers of promise that the work of the Church for the future lies.

With the transition of southern Idaho into a great agricultural country, there has come likewise in the north, following the exhaustion of free gold southward, a development of vast deposits of copper, lead, and silver—with gold in lesser quantities. Natural gas veins have been opened up and put to use; and there is a promise of oil. All of which means that new centers of population are being created, new conditions are arising, and a new challenge is being flung at the Church today.

There are many things which Bishop Barnwell could do if—

It is not to be understood, however, that in the meantime Idaho is standing still. The missionary district comprises the entire State, which has an area of 84,313 square miles and a population of 438,000. The center of the State is a vast region of mountain and desert land where the Church has half a dozen sta-

## The Church's Opportunity in Idaho

*A Statement by Bishop Barnwell*

**I**DAHO SEEMS TO me a vast storehouse of food and mineral wealth, the development of which has scarcely begun. The vast Snake River plain, when irrigation possibilities are fully developed, will feed millions of people. The great mineral resources of our mountain ranges, when developed, will give employment to vast numbers of workmen. It would, of course, be foolish for anyone in a moment of enthusiasm to say just when this development will come to fruition; but it is inevitable that with a growing world population there will be a growing demand for the output of field and mine, and when that day comes, Idaho will enter into its own.

Those of us who are doing work in Idaho are just as truly pioneers as were Bishops Tuttle and Talbot. We are pioneering in a new era, laying daily the foundations of the Church in the small towns which will be great cities of the Northwest in generations yet to come. It is important to remember that in this future development the Church will have no place unless the foundations are laid by missionary enterprise today; and we will have repeated the tragic mistake we made when the Middle West was new, if we allow this far western empire to grow to its natural fulfillment without building the Church into the fabric of the growing life.



## THE CHURCH'S OPPORTUNITY IN IDAHO TODAY



Photo by Johnson & Son, Boise

### STUDENT NURSES AT ST. LUKE'S HOSPITAL, BOISE, IDAHO

Our hospital in the Missionary District of Idaho, is a first-class modern institution with a definite Christian atmosphere. The day's work centers in the hospital chapel

tions among the isolated, who have had little contact with the outside world.

Bishop Barnwell's work extends in horseshoe fashion around this wilderness. Beginning on the east at Idaho Falls, it follows the tortuous windings of the Snake River to Blackfoot, twenty-five miles south, thence through Pocatello, Rupert, Burley, Twin Falls, Jerome, Wendell, and smaller stations to Boise on the west. At all of these points, amid varying conditions, the work of the Church is proceeding in a vigorous, gratifying, and productive way.

It is in this section that irrigation has left its impressive mark. The journey from Pocatello to Boise is especially illuminating. Passing out of Pocatello through flat, fallow land, the first point reached is American Falls, where the irrigation project uprooted St. John's. Thence one enters into a wilderness which, for mile after mile presents nothing but a waste of mountain range and sage brush until, nearing Rupert and

Burley, after a journey of fifty miles, the sage brush slowly gives way to grass, and grass to ploughed fields; trees appear—growing things, fenced-in fields, farm houses, grazing cattle, school houses, and the cheering sight of a church spire in the distance.

At Rupert, Burley, Caldwell there are small, flourishing congregations in growing towns of promise, as well as Twin Falls, an increasingly important center, from which the rector of Ascension Church also looks after work at Jerome and Shoshone, the three embracing a forty-mile circuit with five services every Sunday. Itinerant responsibilities are not the exception, but the usual lot of the Bishop of Idaho's seventeen clergymen. They minister to forty-seven parishes and missions. It is the same situation which prevails in every missionary district west of the Mississippi River. Everywhere the same problems confront them—vast distances, rigorous climate, isolation, indifference, parochialism, in-

## THE SPIRIT OF MISSIONS



INDIAN CHORISTERS AT FORT HALL  
The Mission of the Good Shepherd provides  
Christian education for thirty girls

sufficient funds. But everywhere there is patience, courage, cheerfulness, zeal, and consecration.

Leaving Twin Falls, and passing once more out of the range of irrigation, for approximately 150 miles due west, the road again leads across desert land, encompassed about by bleak mountain peaks, until Boise, the charming little capital city tucked away in the heart of the hills is reached. Here is civilization again, but only for a brief spell; for, plunging northward, following the horse-shoe curve of the Snake River, the journey now leads alternately through desert, and mountain region of entrancing beauty, to Grangeville, Lewiston, Moscow, where the State University is located, and finally to Coeur d'Alene. Here is the heart of that great mining section which holds such rich promise for the future. Already at Kellogg, Wallace, and Coeur d'Alene the Church has promising work under way. The section challenges equally with the agricultural region of the south the fostering care of the Church if it is to have that place in the future of Idaho toward which Bishop Barnwell is striving.

There is plenty of opportunity along

the way to observe the needs of the district. The first great need is churches; it is not uncommon to find the Episcopal Church in these towns a squat, drab frame building, with unkempt lawn; buildings which, with a little more care in designing, a few more dollars spent on construction, or the use of a can or two of paint, would emphasize in a large degree the sacred character of the structure and the dignity of the Communion which it represents. Care in this regard too, would be a graceful recognition of the pride and aspirations of these western people who, while they do not ask cathedrals, expect of the Church a certain faith in the future of the communities to which it dispatches its workers.

It is probably with some such thought in mind that Bishop Barnwell is inaugurating a policy of selecting as candidates for missionary service in Idaho, western youth, with a knowledge of western people and their ways; and is devoting such educational funds as are at his disposal to the education of Idaho boys who have a clerical career in view. And not without promise of success; for there is a thirst for education among the young people here, and a willingness to endure hardship and sacrifice to secure it. It develops in the most unexpected places—among boys and girls in secluded mountain villages, on farms and in the growing cities of the District.

One of Idaho's needs then is churches of a presentable character, to be located at strategic points in the path of the development of the district. Funds for educational purposes can always be effectively applied. Motor cars are a constant necessity. But most of all there is needed a sympathetic knowledge and appreciation of the task, coupled with the fullest measure of effective coöperation.

NATURALLY BOISE, THE State capital and see city, is the inspirational center of the whole district and the scene of the Church's most important work in Idaho—St. Luke's Hospital and St. Margaret's Hall.

Why a *Church* hospital?



## THE CHURCH'S OPPORTUNITY IN IDAHO TODAY

In Boise there are two hospitals: St. Luke's and one conducted under Roman Catholic auspices. There is no city or State hospital. Moreover, these are the only two hospitals within a range of five hundred miles around Boise, a section which includes ranches, lumber and mining camps, growing industrial plants, desert and mountain fastnesses and a score of struggling manufacturing and commercial towns. There is no competition between the two institutions, and year after year both are operated at full capacity, with increasing demands, which they are not always able to meet.

St. Luke's is not merely a local institution. It is a first class, modern hospital which could be set down in any of the large cities of the country and successfully challenge comparison. Its x-ray work has repeatedly received the commendation of the Mayo Clinic; its radio cardiograph outfit, one of the few in the Far West, has been of inestimable value in the treatment of heart disorders; its experimental laboratory ranks with the finest; and its devoted staff represent the highest type of medical service in the Northwest.

Furthermore, St. Luke's is wholly a Christian institution—it is "The Gospel in action." Each day's work in the hospital is inaugurated with a service in its chapel around which the devotional life of the institution centers. These services are attended by the entire personnel, many of whom, while not allied with the Church when they enter the hospital service, sooner or later seek Confirmation. A class of fifty student nurses is constantly maintained, all of them of the sturdy, upstanding type of womanhood which the West produces. A further evidence of the Christian atmosphere which is St. Luke's dominant feature, is the half-a-dozen graduate nurses, who in the past few years have volunteered for service in the mission fields of the Church. This atmosphere is reflected too, in the eager, cheerful spirit and the zeal and skill and courage which are displayed by the staff under the leadership of Bishop Barnwell and Miss Emily Pine, its able head.



ST. MARK'S CHURCH, MOSCOW, IDAHO  
Typical of the small town churches in Bishop  
Barnwell's jurisdiction

If again the question is asked, Why a *Church* hospital? again the answer is found in the growth of the hospital from the modest institution of five beds and two nurses in the ramshackle, abandoned residence of twenty years ago, to the present imposing three-story edifice covering an entire city block, with its 110 beds and equipment covering every possible practical need. Built at a cost of \$325,000 by Bishop Barnwell from funds locally provided, despite its extensive free service and the wide scope of its operations, St. Luke's is today self-supporting, carried on without assistance from the general Church. Its sole and most pressing need is funds to meet what remains owing of the original cost of construction which is included in the Advance Work Program of the present triennium. There is no more impressive illustration of the work of the Church in the Rocky Mountain section—Christianity teaching by example—than St. Luke's Hospital, Boise.

St. Margaret's Hall, the Church school for girls in Boise, is bravely meeting the thirst for education among the youth of Idaho. Here is an institution which brings in from the sage brush, the mining

## THE SPIRIT OF MISSIONS

camp, and the farms, the girls of the district, and carries them, under Christian character-building influence, from kindergarten to college. Last year a group from St. Margaret's ranked ahead of the best high schools that Idaho produced. There are about thirty girls at present enrolled as resident students in the school. To these are to be added sixty-five day pupils for whose education the people of Idaho pay four thousand dollars per year. For the rest, since St. Luke's became self-supporting, seven thousand dollars, the amount of the maintenance appropriation Bishop Barnwell receives from the general Church is expended on the school, the work of which expands and advances year by year.

Bishop Barnwell himself recruits the students for St. Margaret's, selecting the most deserving whom he encounters in his visitations through the district. There is naturally a minimum of insistence upon the fees for the education and maintenance of the girls, many of whose parents are unable to meet such charges. Accordingly, the records of the school abound in arresting stories of parents who supply the institution with vegetables, butter, preserves, in exchange for the education of their daughters. One family sends in wild turkeys at regular intervals. The mother of one of the girls shot a bear and sent the skin and dressed carcass in lieu of her daughter's fees. A splendid spirit of democracy prevails. One would seek in vain among the well set-up student body, as they march into chapel, or by inspection of their well-ordered rooms in the cheerful dormitory, to identify those who, when they entered St. Margaret's, had never worn other than homemade clothes, or even shoes, who knew nothing of the finer things of life, had never seen a telephone. Mrs. Mary Stratte, the principal, gives assurance that few of them revert. St. Luke's Hospital Training School claims not a few of them when they graduate. The others, as school teachers, stenographers, secretaries, and homemakers are going out into the world playing their part in the transition which is converting

Idaho into one of the Rocky Mountain empires.

Ranking in importance with the two major institutions in Boise, is the Fort Hall Indian Mission, fifteen miles outside of Pocatello on the eastern edge of the district. The Indian seems to be peculiarly the ward of the Church, whose annals abound in heroic efforts in his behalf. On the Fort Hall Reservation, the tradition is maintained in an exceptional work which is going forward among 250 Bannock boys and girls.

Our Mission of the Good Shepherd is the center of the Church's activities on the reservation, and there were ninety baptisms among these children during the past year. Our school for thirty-one girls supplements the work of the Federal Government at the adjacent boarding school and has the hearty endorsement of the Reservation Agent. It is a commodious, two-story building located on a 160-acre tract owned by the Church. Ranging from six to thirteen years, the pupils receive instruction in the ordinary academic subjects, cooking, sewing, ironing, and other household details; all of which is supplemented by a course in religious education and regular opportunities for worship through chapel services and Sunday school. The Fort Hall enterprise stands out prominently as a unit of great value, especially in this region where, in the rush of progress, the Indian is apt to be forgotten.

Idaho, then, an important unit in the domestic missionary work of the Church, is passing through a period of transition which makes her problems timely and vital. In his statement accompanying this article, Bishop Barnwell clearly presents the situation. To it may be added his positive assurance that the people of Idaho will support heartily any effort which, by its substantial character attests to abiding faith in the future of the State: St. Luke's Hospital; St. Margaret's School, and other institutions and places of worship worthy of the cause they represent. In a word, the task is to link a revered and fruitful past with a future of glowing promise.



# Social Workers Will Meet in Philadelphia

Discussions, luncheon meetings, inspection tour included in program which will draw leaders to Episcopal Social Work Conference, May 13-17

**By the Rev. C. Rankin Barnes**

*Executive Secretary, Department of Christian Social Service, National Council*

PHILADELPHIA WILL be a mecca for the social workers of the country when the fifty-ninth annual meeting of the National Conference of Social Work convenes May 15 under the presidency of C. M. Bookman, a Cincinnati Churchman.

Meeting along with the National Conference are dozens of associate groups, composed of specialists in particular social service fields. These range in scope all the way from the National Probation Association to the American Association of Hospital Social Workers.

One of the associate groups which will take advantage of this assembling of thousands of social workers is the Episcopal Social Work Conference, which will have its twelfth annual meeting at Hotel Pennsylvania, Philadelphia, May 13-17. The meeting is intended not only for clergy and laity belonging to diocesan social service departments or serving on parish social service committees, but for all persons interested in promoting the Church's social work, whether diocesan, parochial, or institutional.

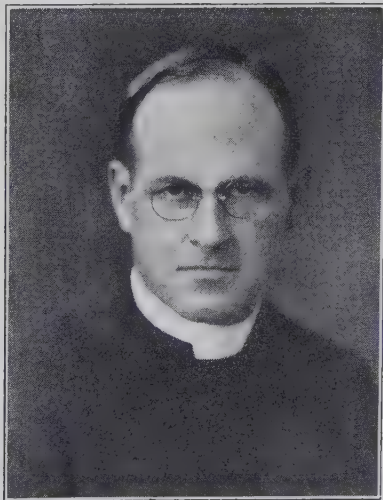
The program will open on Friday afternoon, May 13, with an address on Cooperation of the Woman's Auxiliary in a Diocesan Social Service Program, by Miss Annie Swan, a Pitts-

burgh social worker, who is social service secretary of the Pittsburgh diocesan Woman's Auxiliary. Mrs. William M. Sharp, who teaches social case work at the Church Training School of Philadelphia, will discuss the question, Can the Parish Visitor Utilize the Social Case Work Approach?

That evening, in St. James' Church, the Rev. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, will conduct the service of preparation for the conference's annual Corporate Communion, which will be held in the same church the following morning, Saturday, May 14, with the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, as celebrant.

After breakfast in St. James' Parish House the delegates will leave in buses for a tour of certain outstanding pieces of Episcopal social work in and around Philadelphia. On this inspection tour they will be the guests of the Department of Christian Social Service and Institutions of the Diocese of Pennsylvania. There will be visits to St. John's House, the Church Boys' Club, the Church Farm School, the Seamen's Church Institute, and St. Martha's House.

That evening will be held the annual dinner of the conference, with



THE REV. C. RANKIN BARNES  
Who has arranged a notable program  
for the Philadelphia meeting

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the Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York, as toastmaster. The Rev. C. Rankin Barnes will discuss Expanding Programs of Church Social Service from the standpoint of the National Council. The Rev. Floyd Van Keuren, Executive Secretary of the Social Service Commission of the Diocese of New York, will treat the same subject from the diocesan angle. The parochial approach to the subject will be described by the Rev. Almon R. Pepper, Executive Secretary of the Social Service Department of the Diocese of Ohio.

On Sunday, May 15, many visiting clergy will preach in Philadelphia churches on various phases of the general subject, The Church and Social Work.

At noon on Monday, May 16, the conference will hold a joint luncheon with the Girls' Friendly Society. Miss Mary Van Kleeck, Director of Industrial Research for the Russell Sage Foundation, will speak on The Girl Faces an Industrial World. Following the luncheon the Ven. Joseph T. Ware, Executive Secretary of the Social Service Department of the Diocese of Southern Ohio, will describe How can the Family Relations Institute prepare Clergy for dealing with Family Problems?

That evening the conference will meet for an informal dinner devoted particularly to the work of the City Missions. Dr. William H. Jeffreys, Superintendent of the Philadelphia City Mission Society, will speak on A Fresh Evaluation of Chaplaincies in Public Institutions.

Tuesday, May 17, will be the occasion of the conference's joint luncheon with the Church Mission of Help. The subject of The Church and Individual Security is to be presented by Miss Bertha Reynolds, Associate Director of the Smith College School of Social Work.

In the afternoon the Episcopal Conference will hold a joint session with the Church Conference of Social Work, recently set up by the Federal Council of Churches. Spencer Miller, jr., Consul-

tant on Industrial Relations of the National Council's Department of Christian Social Service, will present The Church and Industry, while Professor Sumner H. Slichter of the Graduate School of Business Administration of Harvard University is to speak on The Church and Social Planning.

The Joint Commission on City Mission Work of General Convention is taking advantage of the fact that many executives of city mission societies will be attending the conference to hold an informal meeting with these leaders for the discussion of their problems. This will be held, also at Hotel Pennsylvania, on the afternoon and evening of Thursday, May 12, and the morning of Friday, May 13. The Rt. Rev. Ernest M. Stires, chairman of the Joint Commission, feels that such a gathering will produce valuable material for the commission to use in outlining future policies for the development of the Church's ministry to the inmates of public institutions.

From May 16 to 21 there will be daily morning and evening sessions of the National Conference of Social Work, to which members of the Episcopal Conference will be welcome. The Church Conference of Social Work, of which Bishop Gilbert is the 1932 president, will offer valuable afternoon programs.

The Episcopal Conference is fortunate in being housed at Hotel Pennsylvania, one of the leading hotels of West Philadelphia, wherein stands the Auditorium, meeting place of the National Conference. To members of the Episcopal Social Work Conference the hotel has offered a special rate of three dollars a day for single room with bath, and five dollars for double room with bath. Churchmen desiring to secure these rates, however, must make advance reservations, quoting the rate and the name of the conference. Reservations should be addressed to Frank J. Dollaghan, Assistant Manager, Hotel Pennsylvania, Chestnut and Thirty-ninth Streets, Philadelphia.

**In an early issue—Elizabeth Mann Clark will discuss the education of the modern American Indian.**



# B. T. O. Will Benefit Japan's Children

Dr. Teusler thanks Church children of America for gift which enables St. Luke's Hospital to care for the health of the children of Japan

**By Rudolf B. Teusler, M.D.**

*Director, St. Luke's International Medical Center, Tokyo, Japan*

AS SPOKESMAN FOR the staff of St. Luke's International Medical Center, in Tokyo, I wish to express our very real and deep appreciation for the splendid gift from the children of the Church in America through their Birthday Thank Offering. I wish that we could paint in words a picture of the far-reaching effect which this great gift can have here in Japan, in helping the children of this land and in protecting them from the many diseases of childhood, which in the United States are so effectively fought by modern hospital and public health programs.

It is strange that so little has been done for the health of Japan's children, especially as no nation loves its children more than this; perhaps nowhere in the world are the years of childhood freer or happier. But herein may be one reason why Japanese boys and girls have not been protected against infectious diseases: such protection might interfere with the parent's constant effort to give children happiness and freedom from restraint. Although the doctors in Japan know the dangers of chicken-pox, whooping cough, mumps, measles, and the other infectious

diseases of childhood, almost nothing is done to separate sick children from their playmates. Is it surprising, then, that not only these diseases, but all kinds of skin infections are passed from child to child, with almost complete indifference on everybody's part?

The seriousness of this situation can be realized when it is remembered that although there are more than sixty million people in Japan, there is not one children's hospital in all the land. Compare this with conditions in the United States where almost every large city has at least one hospital especially for children, and every large hospital throughout the land has a special department for their care.

St. Luke's International Medical Center will introduce this practice to Japan. Here the whole top floor, ensuring a maximum of sunshine and one of the most attractive places in the building, will be devoted exclusively to the nursing and medical care of ill children. In the center of this floor, projecting towards the south, is a large ward for sixteen beds, with a cubicle for each child. (It is this ward that the Birthday Thank Offering of the Church children of America has

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*The Birthday Thank Offering is a special triennial gift of the boys and girls of the Church for buildings or equipment in the mission field. In each triennium the offering, given in pennies, nickels, or dimes according to the number of years in their ages on each succeeding birthday, has a definite objective. During the past four trienniums the boys and girls of the Church have given in this way: (1920-22) the Pelican II to Bishop Rowe in Alaska; (1923-25) a school for Liberia; (1926-28) a wing for Hooker School in Mexico City; and (1929-31) the children's ward at St. Luke's International Hospital, Tokyo. The objective of the Birthday Thank Offering in the present triennium is the Bishop La Mothe Memorial Chapel at Iolani School, Honolulu. Something of what this offering means in the life of the Church throughout the world, is expressed in Dr. Teusler's message of thanks.*

## THE SPIRIT OF MISSIONS



DAILY HEALTH INSPECTION IN A TOKYO KINDERGARTEN

In coöperation with the municipality, the public health department of St. Luke's International Medical Center sends nurses to various schools

built.) Here large windows on three sides overlook the Sumida River and, in the far distance, Tokyo Bay, with their sailing boats and steamers plying back and forth between Yokohama and Tokyo. In plain view are the small mud forts erected nearly eighty years ago by the Japanese when Commodore Perry came to treat with Japan for the opening of her ports, and the establishment of friendship between her people and ours. All these forts are now dismantled and two of them are used as small islands for picnicking. From the western side of the children's ward, one has a superb view over the whole western and southern end of Tokyo. On clear days the ward is flooded with sunshine, and in the distance Fujiyama may be plainly seen.

The entire floor which will be devoted to children provides beds for about fifty, while additional beds for convalescent children will be provided on the roof. The children's department is in charge of Dr. Mabel E. Elliott, assisted by a group of capable Japanese men and women doctors.

St. Luke's is situated well towards the

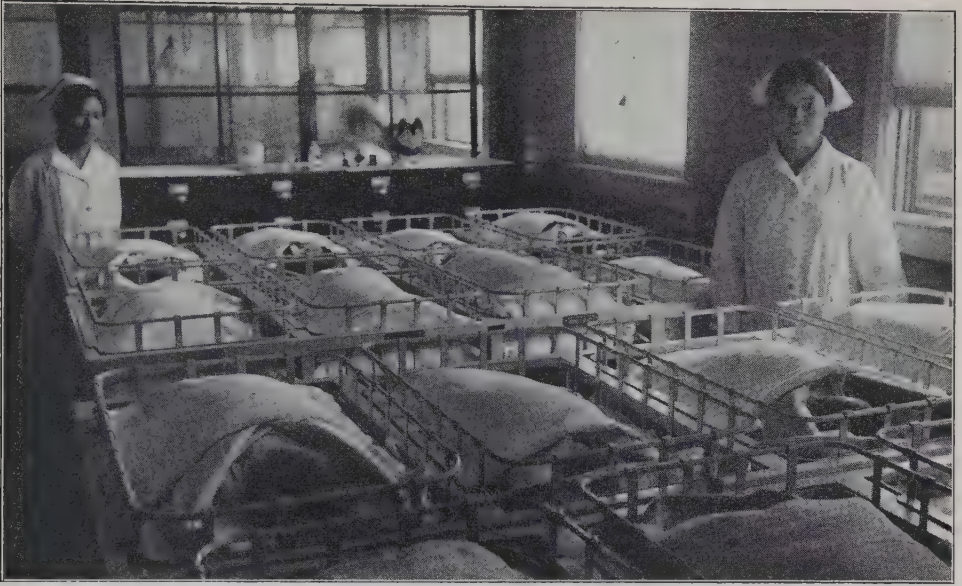
center of Kyobashi Ward, which contains about one hundred and twenty-five thousand people. This district has been set aside by the city authorities as a teaching center and demonstration in modern public health methods. The Department of Education has an arrangement with St. Luke's, whereby the thirteen primary schools, with about eleven thousand pupils, have the privilege of sending over a hundred children each weekday afternoon to St. Luke's, for physical examination and medical advice. This arrangement brings the hospital in increasingly close contact with the children of Kyobashi Ward, and as time goes by it will form a strong and effective link in the growth of our Christian work.

Recent gifts from America have made possible the formation of the Junior Health League, an organization of boys and girls in this ward. Although the league will be self-governing, two doctors and two nurses will act as advisers in the effort to become a real power for better health conditions in Kyobashi Ward.

Each year between twelve and fourteen hundred babies are born in St. Luke's



## B. T. O. WILL BENEFIT JAPAN'S CHILDREN



NURSERY, CHARITY MATERNITY WARD, ST. LUKE'S HOSPITAL

Each year between twelve and fourteen hundred babies are born in St. Luke's. Thereafter until the child is fourteen years old the several clinics of the hospital offer medical care

Hospital. During the first three years of their life these babies are brought by their mothers at regular intervals to the well-baby clinics that the mothers may receive careful instruction and advice on bringing them up in accordance with the best teaching of the day. From three years of age these babies are admitted to the preschool clinic, where the same care is exercised and special precautions taken to protect them against the dangers of the infectious diseases of childhood.

Our connection with the Department of Education enables these children to continue through the next eight years of the most formative period of their lives in contact with the Christian, social, and health agencies of the hospital. Thus from before birth until the child is fourteen years old, St. Luke's plays a big

factor in its social, its physical, and its home life. It is believed that with such a constructive program, a very far-reaching Christian influence may be established.

These clinics have now been in operation several years and already at least five thousand children are under the general supervision and direction of the hospital staff.

Again, on behalf of St. Luke's International Medical Center, its staff both Japanese and American, I express our thanks for the B.T.O. which made possible our children's ward. Words can hardly express what this gift means in the up-building and strengthening of Christian sympathy, friendship, and understanding between the Japanese with our own home country.

***I**NCREASED cost of living combined with salary reductions seriously affects Brazilian workers; but we shall not allow financial difficulties to curb our zeal for the upbuilding of the Kingdom of God. I believe Brazilians will come to the rescue and prove on what their faith is founded.—WILLIAM M. M. THOMAS, Bishop of Southern Brazil.*

# Indian Church Welcomes American Help



BISHOP'S HOUSE  
CALCUTTA

MY DEAR DR. WOOD:

It gives me great pleasure to send you herewith a resolution which has today been passed by the General Council of the Church of India, Burma, and Ceylon about the coming of the Protestant Episcopal Church of the United States of America to the aid of our Church in the Diocese of Dornakal.

Yours sincerely,

*Wm Calcutta*

6 February, 1932.

## The Resolution

THIS COUNCIL, HAVING heard of the action taken by the Protestant Episcopal Church of the United States of America at its General Convention held at Denver in September, 1931, in response to an appeal forwarded through the Metropolitan from the Church of India, Burma, and Ceylon, expresses its heartfelt thanks to Almighty God for this timely assistance in providing for the needs of the growing body of converts in the Diocese of Dornakal. It assures the American Church of the hearty welcome which awaits its missionaries, and earnestly prays that the work now inaugurated may continue and contribute in ever growing measure to the building up of Christ's Kingdom here.



# With the Church Army in Dornakal

Caste and outcaste alike respond to itinerant ministrations of lay evangelists. Work has developed many Indian witnesses and workers

By A. E. Reffold

*Church Army Headquarters, London, England*

**I**N the same year in which the Church Army came to the United States, missionaries from the society were sent to India. The general familiarity with C.A. work in America and the impending inauguration by our Church of work in India, gives especial interest at this time to Captain Reffold's account of C.A. activities in the Diocese of Dornakal.

Not only have English C.A. workers gone to India and the United States, but some have ventured to Western Australia, Canada, China, Hawaii, New Zealand, Jamaica, the Argentine, and Central Africa.

As has been repeatedly said in these pages, the beginning of our work in India must await the securing of a guarantee fund of \$45,000. Gifts for this purpose may be sent to the Committee on India, Church Missions House, 281 Fourth Avenue, New York, N. Y.

**T**HREE YEARS AFTER the arrival of the first Church Army workers in the Diocese of Dornakal, Bishop Azariah spoke at a C.A. supper to a gathering of bishops in London for the Lambeth Conference of 1930. The Church Army, he reported, had introduced an entirely new note into the work of his missionary diocese; they were successful with the outcaste and with those of high caste; and their training seemed to fit them for the important work of developing the native Christians into witnesses and workers themselves. After his return to India, Bishop Azariah wrote to Church Army International Headquarters in London in similar strain:

Gramophones and lantern shows have been the means of introducing Gospel preaching to

both Christians and non-Christians. The Church Army workers, by their life and testimony, have been instrumental in raising the spiritual life of the Christian people and in making them keen on evangelistic work.

On both occasions, Bishop Azariah emphasized one important fact—Church Army workers were successfully producing witnesses and workers from among the natives themselves, “an entirely new note” in the missionary field.

To those personally acquainted with the Church Army in America, this testimony from the Bishop of Dornakal will occasion no surprise. Prebendary Carlile founded the Church Army that the laity of the Church might have their chance to do evangelistic work; and the workers have all been trained with the idea that consistent life and courageous personal testimony are the greatest human agencies in evangelistic work. “We speak that we do know and testify that we have seen.”

The first Church Army workers arrived in the Diocese of Dornakal in January, 1927. The party consisted of Captain Hayne, Captain Taylor, Sister Stanton, and Sister Holmes, who was married to Captain Taylor. Captain Hayne was subsequently married to a Church Army sister from England; so that there now are five fully trained Church Army workers in the diocese.

For the greater part of its long lifetime the Church Army had been a distinctly home mission society. Those of its many workers who desired, as a large number did desire, to serve in the foreign field, left the society in which they had been trained and in which they had worked, and went to the mission field under the auspices of the foreign mission societies.

## THE SPIRIT OF MISSIONS

This resulted in a continuous leakage of workers, almost all of whom longed to live, to work, and eventually to die in the ranks of the Church Army which had given them opportunities of full-time Christian work. But there was the Master's command, "Go ye into all the world." And so the Church Army opened the way to the foreign mission field for its workers and since the door was first opened, many others have passed through it to the Diocese of Dornakal and other fields of labor overseas. And when age comes on, or when health fails to stand the strain of overseas work, these workers will be able to return to full-time Christian work at home within the ranks of their own society.

Thus the Church Army's connection with the Dornakal Diocese. What of the work being done? Let us think first of Sister Stanton's special work for and among the wives of native ordinands. "The wind bloweth where it listeth." The breath of God has breathed and is still being breathed over India; and some of those who are being born of the Spirit are called to be priests and deacons in the Church; neither race nor color can stay that mighty breath; and does it not seem obvious that, if India's teeming millions are to be won for God, the natives themselves must take the major part? These native clergy need all the help and

support that can be given them; and this is equally true of their wives. The psychologists speak of "inferiority complexes" and surely no one is born under a greater "inferiority complex" than the Indian woman. While the men are in training for Holy Orders, their wives are also helped in their efforts to become worthy helpmates. Mrs. Azariah is in charge of this side of the work and Sister Stanton is one of her principal assistants. To those who think of the age-long ignorance of India's women, to those who appreciate the value to a clergyman (as well as to others) of a good wife, the importance of this work will be very apparent. As the Diocesan Missioner for Dornakal said at the farewell meeting to Sister Stanton when she left India for her first furlough:

All have come to love Sister Stanton as one of themselves, as a sister among sisters and as a friend among mothers. She has made herself a member of each family.

Such expressions would be considered somewhat conventional if given to an audience in America; but, with its background of Indian depravity and ignorance, which has a tendency to show itself even among relatively enlightened converts, the advent of a sister and a friend like Sister Stanton means much.

Ignorance and depravity shows itself everywhere and in going round from vil-



AN INDIAN PASTOR WITH HIS CONGREGATION

An important part of O.A. work in India has been the training of the wives of native ordinands into effective helpmates. Mrs. Azariah has taken a lively interest in this work



## WITH THE CHURCH ARMY IN DORNAKAL



BISHOP AZARIAH

With Prebendary Cartile at Church Army Headquarters in London

lage to village and town to town in their various deaneries, the Church Army workers encounter it in a great variety of forms. The Church Army workers dispense simple remedies for the ailments of the people. Of this side of the work, Captain Taylor recently said:

We return from tours happy because we feel that we have made others more comfortable with the little knowledge, skill, and medicine which we have had. A few of the ailments: An old man, probably between sixty and seventy years old, had had a fall and sprained his wrist. He had covered his arm from fingers to shoulder with cow dung—a village remedy and apparently the usual thing. We caused the arm to be cleaned, applied cold water bandages throughout the day, followed by ointment. We found a caste boy with a cut on the inside of his foot about one and a half inches long. His treatment had been the same as that meted out to the old man with the sprained wrist. Before leaving the village the folk we had treated and others expressed their gratitude and joy to us for living in their midst for a few days.

On this point of living among the people, Captain Hayne writes:

We have our tent pitched in a most delightful spot under the shade of a large mango tree, and all around us are date palms. In this pastorate there are thirty-five villages, and we are making an endeavor to see them all. The caste people here are very friendly indeed. They are

contemplating coming into Christianity, but they take a long time to make up their minds. We had some good meetings in this village and the gramophone and lantern are great attractions. After staying five days in this village we moved to another where some Golla shepherd caste people have come into Christianity. They were baptized a few months ago; we found they were quite ignorant on many great truths of Christianity and had to teach them. It takes such a long time for these people to learn as their minds never seem to retain things, and as they cannot read they must learn by heart.

Our next camp took us twenty-eight miles out by bull bandy and we pitched the tent on the banks of a river. The goldsmith caste, of whom there were large numbers, gave us a good hearing and the lantern service held near their homes was attended by some 250 to 300, consisting of all castes from Brahmins to out-castes.

Is this work worth doing? Let Captain Hayne have the final word:

In one village when I visited it a year or so ago, there were only fifty or sixty Christians; today there are some three hundred. A harvest festival held among newly baptized folk was very good. They gave well and seemed to do so with joy. The large landowners are prepared to build a house for a pastor, help towards a church, and to allow all their people to become Christians.

A field "White unto Harvest. But the laborers . . . ."



C.A. WORKERS IN DORNAKAL

Sisters Holmes and Stanton and Captains Hayne and Taylor have been in India since 1927

# Bishop Matsui Consecrates Tokyo Church

All Saints' Church, ministering to a large student population, is sixth of Tokyo churches destroyed by earthquake, to be restored

**By Paul Rusch**

*Instructor, St. Paul's University, Tokyo*

THE CONSECRATION on November 3, 1931 of the new All Saints' Church, Tokyo, completed the restoration of the sixth of our eight churches\* wiped out by the earthquake of September, 1923.

Two days before the consecration, on All Saints' Day, the Rev. Todomu Sugai was able to call together again under one roof some three hundred members of the devoted All Saints' congregation for a service of thanksgiving and praise.

Then came the consecration! In the presence of a congregation that filled every nook and corner of the new plant, the Rt. Rev. P. Y. Matsui, Bishop of Tokyo, set apart this beautiful new earthquake-proof church and parish house. The Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo celebrated the Holy Communion. Assisting in the services were the rector, Mr. Sugai; the Rev. Ikuzo Tagawa, senior priest of the diocese and rector of Holy Trinity Church; the Rev. Mr. Yamada, chairman of the diocesan standing committee; the Rev. J. K. Ochiai, dean of Central Theological College; the Rev. P. O. Yamagata, noted authority on Church history; and many other clergy of the Tokyo and North Tokyo dioceses. The day of consecration was also one of Japan's greatest festivals, the birthday of the great Emperor Meiji.

All Saints' Church, which owed its inception and inspiration to the Rt. Rev. Henry St. George Tucker (now Bishop of Virginia), is serving a wide field and

has amply fulfilled the faith Bishop Tucker, as president of St. Paul's College, had in building it in Tokyo's great student quarter, Kanda. In 1906 with a part of the United Thank Offering of 1904, All Saints' was erected as a church for students. Almost from the beginning its congregation has been self-supporting. Through the trying days of the earthquake and since, the rector has held his band of Christians together.

Now the new All Saints' is completed. It is in Koishikawa Ward, one of the best residential districts of the capital, in a section literally surrounded by schools and colleges, convenient to a station of the new electric belt line railway, and serving a larger field than it first had.

In addition to the church building, there is a rectory, and a combined parish house and student hostel. The parish numbers 310 baptized Christians, of whom 123 are communicants. The organizations include a Woman's Auxiliary, a thriving Sunday school, a young men's guild, a junior boys' guild, a girls' guild, and a senior men's guild. The student hostel provides quarters for eight university students from the more distant dioceses, and is pioneering in college student work in a way that would be a model for many college-town parishes at home.

With the new plant has come a renewed enthusiasm in the entire activity of the parish. It is a joy to see the attendance at the Holy Communion, the Sunday school, and other services. Wednesdays are devoted to a growing Bible class for adults and every Thursday there are regular classes for an increasing number of men, women, and children seeking Baptism and Confirmation.

\*The six churches which have been rebuilt in the city of Tokyo are: Holy Trinity; Christ, Kanda; St. John's, Asakusa; Holy Trinity, Sugamo; True Light, Fukugawa; and All Saints', Koishikawa. The two churches not yet rebuilt are Grace, Bancho, and Christ, Senju.



# Good Roads Lead to Church's Missions

The season to collect domestic missions by motor is here. Opportunities to "ride with a purpose" abound in North Carolina mountains

**By the Rev. Charles Breck Ackley, S.T.D.**

*Rector, St. Mary's Church, Manhattanville, New York*

## PART TWO

**D**R. ACKLEY continues to "motor-with-a-purpose." In this, his second article on the joys and benefits of collecting domestic missions by motor, he describes his visits in Western North Carolina. Next month he will bring his adventure to a close with visits to outstanding Church work in and about Raleigh, North Carolina, and the return home.

*Do you know your Church's work at first hand? Plan now to visit some domestic mission this spring or summer—motor-with-a-purpose!*

**A**SHEVILLE, A DELIGHTFUL place in the midst of beautiful mountain country, is the center from which to visit some fine missions and Church schools. About ten miles south of Asheville along the Dixie Highway is Christ School, about a mile and a half beyond the Arden station.

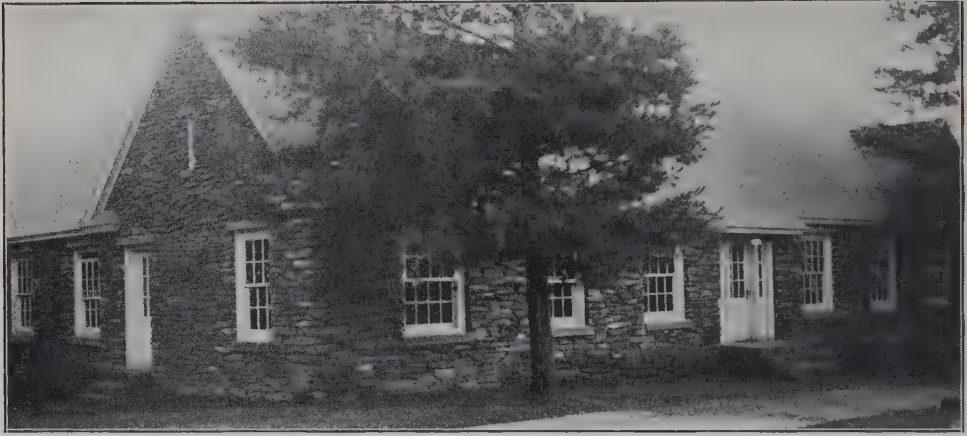
Christ School was founded in 1900 by the Rev. Thomas C. Wetmore to provide an institution in which boys of the Appalachian region could receive a thorough education and training in good citizenship under the influence and direction of the Church. It is described as a "Church institution for boys of grit and determination who cannot afford to attend more expensive schools. Only boys who are in earnest should apply." Here boys of the surrounding country are given the advantages of a fine Church boarding school for \$275 a year, which includes board, tuition, fuel, lights, laundry, athletics, all medicines from the dispensary, and doctor's care other than surgical cases and special nurses.

Under a system of self-help, each boy takes his turn in all work of the institution, such as washing dishes, caring for the dining hall, sweeping, and cleaning. There is no hired help about the place and all the work except the cooking is done by the students. It is interesting to note how other schools throughout the country, including some where economy was a minor consideration, have followed this example. At Christ School, as elsewhere, the benefits to the boys have proved more valuable than the economy achieved.

Christ School, accredited by the North Carolina State Board of Education, carries boys from the sixth grade through high school, preparing them for college or business life. A natural normal Church training, of course, is provided. One of the things insisted upon is that each boy out of his spending money allowance, which is limited to not more than fifty cents a week, must make a pledge, however small, to the Church and to charities. In this training of mind, soul, and body, athletics have a place and Christ School teams rank well with those of surrounding schools. The additional stress placed on games within the school, aided by a fine gymnasium, tennis courts, and other equipment, enables every boy to participate in some form of athletics.

Besides the gymnasium, which perhaps first attracts the boys, there is the fine new St. Edmond's Dormitory, built of native stone and given by the United Thank Offering. The double decker iron beds in this building, it should be explained, are not primarily for economy

## THE SPIRIT OF MISSIONS



ST. EDMUND'S DORMITORY, CHRIST SCHOOL, ARDEN, N. C.

Self-help is a distinctive feature of Christ School where boys from sixth grade through high school receive a well-rounded Christian education recognized by the State

of either money or space, but as the best preventative against pillow fights. With double deckers you cannot stand up and get a really good swing! This delightful touch of realism and humor is met with constantly. Then, of course, there are the regular school buildings, cottages for the older boys, a beautiful little chapel, library—together a well equipped school.

The value of these Church schools, not only in the mission field but all through the nation, is not realized fully by the Church. It is a satisfaction that there is now underway a survey of our Church schools which will, it is hoped, bring to their assistance the support of the entire Church. Take it as you will, either as strategy on the part of the Church for its own future, or as the good done to the boys themselves, nothing could be a better investment.

Most of our Church schools and especially those in the mission fields have had a long and difficult task to achieve the status of a modern first-class school. Christ School has not only done this but many of its methods have been taken as a model in other schools—outstanding schools familiar to us all.

**N**ORTH FROM ASHEVILLE is the celebrated scenic loop, a motor route that carries you up north some hundred miles past Little Switzerland, Blowing

Rock, and the Trail of the Lonesome Pine. It curves around to the east of Mount Mitchell and then back to Asheville. On this route are three more of our mountain schools. From Asheville you follow route 69 to Spruce Pine, a little way beyond the road which leads off to Little Switzerland. Then as you cross the bridge you turn to the left to go to Penland, about four miles away. Just before reaching Penland is the road which leads to the Appalachian School—it looks a bit rough but it is really quite all right.

Here is a mountain mission school—off the beaten track, away up in the mountains, just the kind you have always read about and tried to picture. The mission owns a great farm, apple orchards, a herd of cattle, and all the rest of it. The farm is run by a young lady who is as up-to-date in scientific farming as any one you will find. She is a graduate of the Kentucky School of Agriculture and has built up a splendid herd of cattle and other live stock. Under Miss Califf's management the farm makes a very real contribution to the support of the school, but what is more important the boys and girls under her direction are given practical and scientific training in all branches of farming. The farm, however, is but one department of the work. Under the leadership of Miss Psyche Webster, the principal,



## GOOD ROADS LEAD TO CHURCH'S MISSIONS

these mountain boys and girls are given a good school training; the girls are taught domestic science and what is especially needed, home-making. In fact these children need the influence and surroundings of the Christian home and Christian family life more than anything else. And this is what a Church school can do so well.

Here is an example of the problems which they meet. There are two small boys in the school, brothers aged eight and eleven years. They have been in the school about three years, having come from a city orphanage where they spent the first years of their lives. Family complications prevent their adoption. A woman's organization in Asheville, where they lived, took the boys from the orphanage and brought them to the school and furnished scholarships for them. They are bright youngsters and seem very promising. They both have made good and have been doing splendid work. They love the school and are happy and contented.

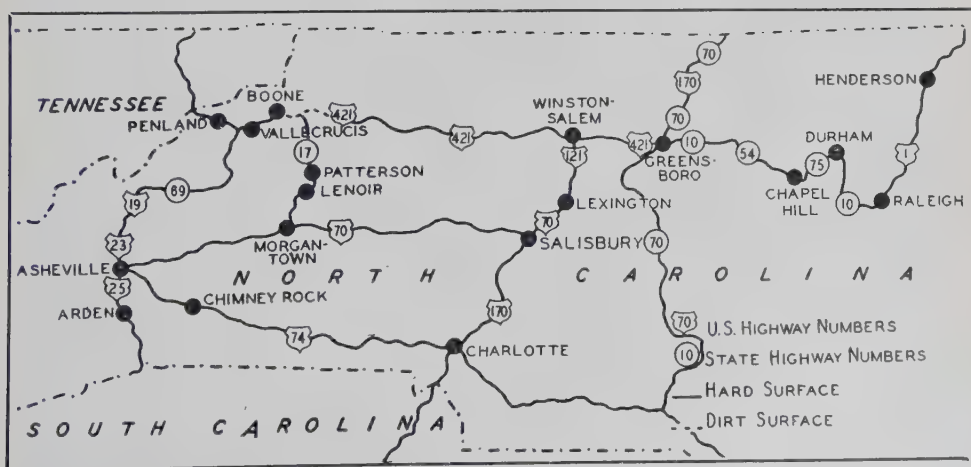
The older boy is particularly interested in the outdoors, and all that pertains thereto. He knows the trees, the flowers, and the animals, and every inch of the mountain top. He reads a great deal and knows the Ernest Thompson Seton woodcraft books by heart. Until he came to the school he had never been in the country. In his life at the school he has discovered the whole world of nature.

The younger is very attractive and as much as his strength permits he shares his brother's interests. The boys are devoted to each other and to their dog. Because of financial difficulties the organization which placed the boys in the school cannot provide for them any longer and proposes to find a place for them in some large city orphanage. Just what can be done is uncertain as the school has no endowment to provide the care of such boys.

Besides its work for children, Appalachian School maintains a shop where weaving, pottery, and other crafts are taught to the mountain women and to the girls of the school, who soon produce most attractive wares.

The main building of the Appalachian School is a fireproof-concrete and thoroughly up-to-date dormitory, with sleeping porches, modern bathrooms, recreation rooms, and a beautiful little chapel, given by the U.T.O. of 1928. The girls sleep out on these porches all winter regardless of the weather. Sometimes morning finds them with a white quilt over the bed that was not there the night before—an inch of snow. Just inside are the warm dressing rooms with all modern conveniences. And such views to greet them when they first awaken! Naturally these girls and boys are strong and healthy, with clear brains, alert for the advantages provided for them.

The other large school building is of



## THE SPIRIT OF MISSIONS



MOUNTAIN SCHOOL BOYS

Alert, healthy youngsters receive Christian character building education in our schools

wood, rustic in style and very picturesque. In pleasant weather some of the classes are held out on the wide porches.

The fine spirit of the teachers often working under greatest difficulties, and with meager salaries, cut off from normal social life, is inspiring. Some of the girls and boys come from happy homes, of course, but with all too many there is a shadow that lies back of each young life: poverty, ignorance, and feuds have all too often made life in the mountain homes anything but what a child should have. But here in the Appalachian Training School there is cheerfulness, brightness, and a useful training that is building the foundations for better homes in the future, and a broader, fuller life for these boys and girls than anything their fathers and mothers have ever known. And back of it all and through it all is the deep religious training that is the mainspring of the whole life of the school.

**A**BOUT THIRTY MILES further on the main scenic loop—Routes 69 and 194, which circle around to Blowing Rock—is Valle Crucis School for mountain girls.

The beautiful little Chapel of the Holy Cross is at the gateway on the main road and the school buildings are just across the lawn. To the left are the hills and nearby mountains, to the right stretches out the fertile valley in the shape of a cross—hence the name. In fact the school is located on a ledge that extends along the mountain side. The school buildings all have wide porches on the valley side, whence the views are exceptionally fine. We happened to arrive the day after school had opened at the hour just before sunset. Groups of young girls were out playing croquet on the lawn, while others were sitting in groups upon the rocks nearby. The long shadows of the mountains were creeping across the valleys, ripe apples were weighing down the branches of the trees in the orchard just below the lawn.

This is the place where the Church welcomes these mountain girls and gives them not only a fine education but the surroundings of beauty and culture and a wholesome, happy, religious life as well.

A number of girls were just entering the school and were doubtless a little homesick, feeling the strangeness of new surroundings. But allowing for all this, there was a marked difference between these new girls and those who had been in the school for several years. The bright, happy, intelligent faces of these latter showed the marked influence of the school on a girl's whole life and character. Beautiful surroundings, happy school life, good food, out-of-door exercises and physical development, together with that inward development of Christian character, are bound to have a profound and lasting influence on any young life.

One will travel a long way before discovering more beautiful mountain scenery than that along the road from Valle Crucis past Blowing Rock, and the Trail of the Lonesome Pine. Hotels, inns, boarding houses, and fine private homes are built along the edge of the mountains where there are most magnificent views that extend off into the distance, literally hundreds of miles.



## GOOD ROADS LEAD TO CHURCH'S MISSIONS

THE ROAD NOW led down the mountain side. Soon we were in the level country again and saw the sign of the Patterson School, Legerwood, in Caldwell County, about ten miles from Lenoir, the county seat. The sign is on the main highway, the school perhaps a mile back on a perfectly good dirt road.

Many years ago the Hon. Samuel Legerwood Patterson, Commissioner of Agriculture of the State of North Carolina, bequeathed to the Church for the establishment of a vocational farm school, his ancestral home of thirteen hundred acres of fertile land, situated in the valley of the Yadkin River, known locally as the Happy Valley. There are still some of the old plantation buildings on the grounds and everything resembling a building is being made use of. But there are also some fine new buildings. The Charles E. Gard Memorial Dormitory, erected in 1921, is a good three-story brick building containing recitation rooms, chapel, office, and sleeping quarters for teachers and students. There are eight modern bathrooms in the building and what makes most impression on a visitor, is the fine wide porches with their wonderful views. In 1928 a new three-story concrete building called the New Palmyra Building was added. This building also has recitation rooms, dormitories, infirmary, science laboratories, social halls, and a good furnace. The Sarah Lenoir Library is an attractive little building and on the practical side there is a modern dairy, barn, and other farm buildings, an electric plant and the planing mill. This equipment, together with the farm itself, enables the school to give the boys a practical training in modern agriculture. And along with this is the regular school work and the religious training and background. It was a great pleasure to meet the rector, the Rev. Hugh A. Dobbin, and also to see again the new principal of the school, Stephen M. Green, whom I had known at Columbia University.

The boys coöperate in caring for the household and the farm, and in this way the cost to the students is brought down



PENLAND DAY PUPILS

Mountain orphans receive more than schooling in the Church's missions in Appalachia

to a minimum of \$225 a year. It seems incredible that any school could do this unless they had a very large endowment, a thing that the Patterson School most certainly does not have. Of course, this means that there are a great many things, really the necessities, of a good up-to-date school, that they do not have.

I learned here that the most radical propaganda is being spread among the young people back in the mountains. Some day these mountain boys and girls will be coming down to work in the factories. The "reds" are not going to wait to inculcate their ideas until then, but they will do their work while the boys are still young and while they are still back in the mountains. What better investment of money than that of money put into the Church schools where we do not wait until these young people have grown up and come down into the factory towns to give them Christian character and loyal patriotism. How much better to bring these young boys into our mission schools and there give them the advantages of a good American education, instilling in them at the same time the principles of Christian character and a loyalty to the nation and its institutions.

## THE SPIRIT OF MISSIONS

So here at Patterson they are turning out bright, happy, wholesome young fellows—trained to meet life as it is, and ready for all its problems and adventures.

Someone may ask "But are not these three Church schools too near each other? Are they not duplicating each other's work?" The truth is that we not only need these three but others just like them, except that they should have sufficient endowments to make it possible to have in these schools all those little fellows whose fathers have not the necessary \$225 for tuition.

Returning to Asheville, we started next day across the State of North Carolina. The most direct route from Asheville to Raleigh is through Black Mountain, Old Fort, Marion, Hickory, and Statesville, on U. S. Route 70. But as we had been over part of this road on our return from Blowing Rock, we varied the route to U. S. 74, taking in Charlotte. The big thing on this ride is Chimney Rock. Fortunately you can drive up almost all the way, leaving just a rather stiff climb of steps at the top. The rock formation is strange and interesting but the most impressive thing of course is the view.

When we came down out of the mountains we were in the midst of the cotton fields. Not much was being picked as yet but we passed and repassed great trucks piled high with cotton bales. As we approached Winston-Salem, it was tobacco. Greenboro is only a little way beyond where we added another university to the list of colleges we had seen. The University of the State of North Carolina has an attractive campus and some fine buildings. In fact the South seems to be going in for the cultivation of not only tobacco and corn and cotton but especially the cultivation of men.

Raleigh is but a short distance and we soon found ourselves at the Capital Square. Now it is always an easy thing to get into a city, but the difficult thing is to get out of it on the right road. Outside a city there are usually signs a-plenty, but in the center of the town where they are most needed they are frequently lacking. Raleigh has the proud distinction of having a road commissioner with the rare intelligence of putting signposts where you really need them—right in the heart of the city.

*To be concluded.*



VALLE CRUCIS SCHOOL FOR GIRLS, NORTH CAROLINA

Here the Church welcomes mountain girls and gives them a fine education surrounded by beauty and culture, and a happy, wholesome religious life



# The Spirit of Missions

## PICTORIAL SECTION

Eight Pages of Pictures from the Field



THE NEW CHURCH OF THE EPIPHANY, SANTO DOMINGO CITY

This attractive and substantial building replaces the church destroyed by the hurricane of September 3, 1930. It was built with the insurance money and gifts from the Woman's Auxiliary and at the first service on February 7, 1932, was crowded with worshipers



#### SUNDAY SCHOOL, ST. MARY'S MISSION, HONOLULU

Our ministry to children recently has been enlarged by the opening of two new Sunday schools in Honolulu public school buildings loaned to the Church by the educational authorities. St. Mary's Sunday School has about 150 pupils



#### PARENT ASSOCIATION ORGANIZES ST. LUKE'S (TOKYO) BRANCH

Part of the crowd of nearly 400 mothers with their children (all born in St. Luke's Hospital) who manifested their interest in healthier, happier children at their recent organization meeting. Second children of St. Luke's mothers show marked improvement





#### MESS, BOONE BOY SCOUT CAMP

During these troublous days in China when it is unsafe for the boys to wander into the country, the Scouts establish their camp for a few days in the spring on the Boone Compound. The first Chinese Scout troop was begun by the Church eighteen years ago

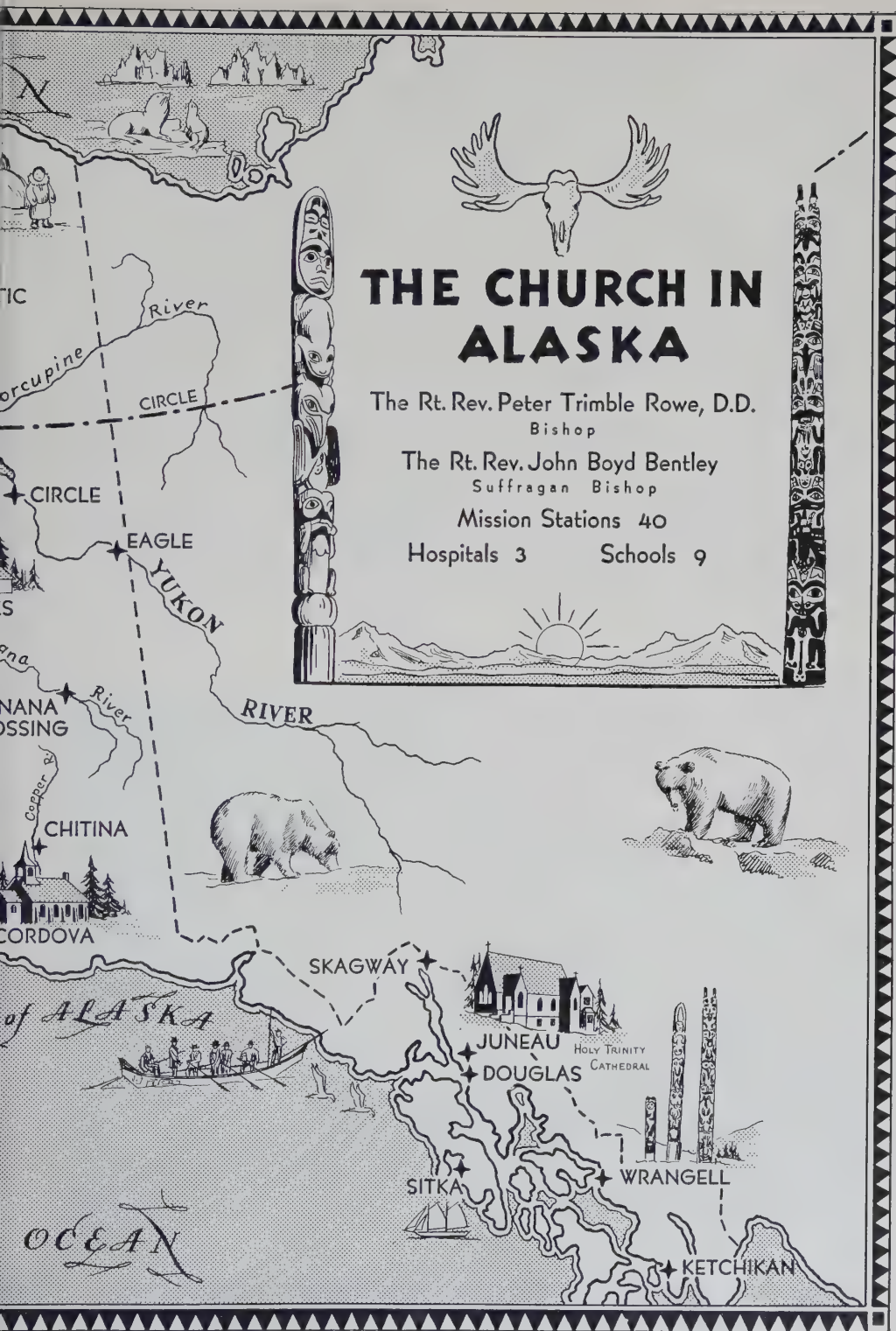


#### BASKETBALL TEAM, ST. MICHAEL'S MISSION, ETHETE, WYOMING

Athletics have a definite part in the Christian character building education offered at St. Michael's. On the teams the Arapahoe boys learn fair play, persistence, and self-confidence—qualities which are reflected in their entire attitude toward life



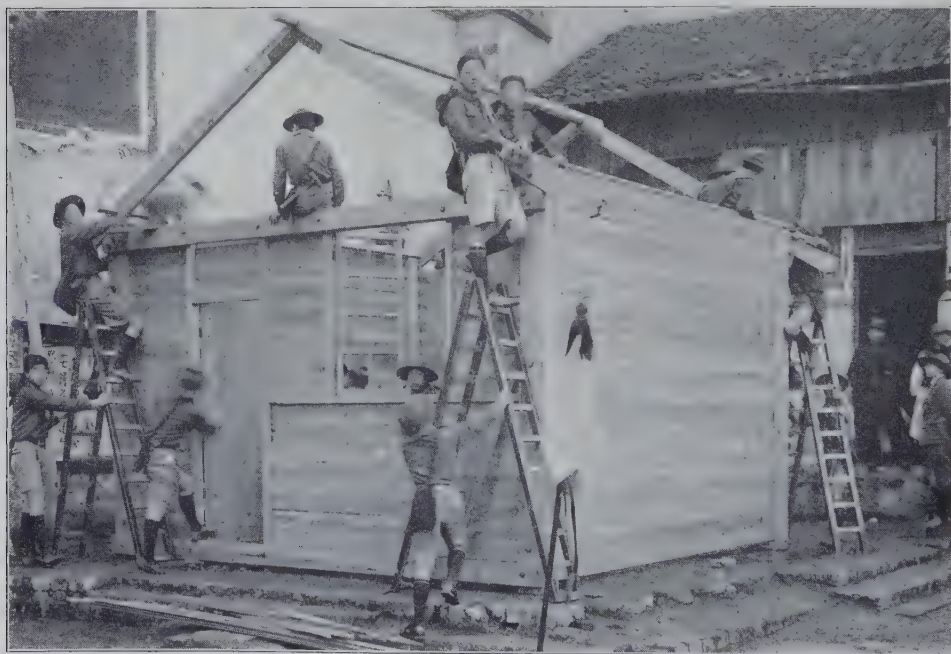






WOMAN'S AUXILIARY, ST. PAUL'S CHURCH, NANKING, CHINA

In addition to its regular monthly meetings this Auxiliary has held weekly meetings to sew for the flood sufferers. Garments are sent to women refugee camps at Yangchow, Poochen, and elsewhere



BOONE SCOUTS BUILD RICKSHA COOLIE SHELTER

Last winter the Scouts made the erection of this hut their contribution to the work of the Wuchang Poor Relief Committee. During one cold snap lasting four days it was used by over two thousand coolies





BAND, VOORHEES SCHOOL, DENMARK, SOUTH CAROLINA

Voorhees boys are all musical; the size of the band is limited only by the instruments available. The band plays on many school occasions, including the procession to the dining hall at meal times



CHAPEL, ST. LUKE'S HOSPITAL, PONCE, PORTO RICO

St. Luke's Training School for Nurses is one of the Church's institutions for the development of native Christian leadership in Porto Rico. As at St. Catherine's School and St. Michael's Seminary, the work centers in the chapel

# The Eastertide Imperative

“GO, TELL MY BRETHREN!”

SO He spake on Easter morning, at the breaking of the day. The holy women had come far to serve Him; they had brought their burden of spices and ointment, a last loving gift to a dead Master. Transported with joy and wonder, they cast themselves down and worshiped, holding His wounded feet.

He gave them greeting, blessing, reassurance, but He spoke a word of urgency—He set them an immediate and important task: “Go, tell my brethren!” Above all things He wished that His brethren should be told—and told at once—where they could find the risen Christ. And it was to be—not in favored Jerusalem—but in distant Galilee.

How easy, how natural, to have forgotten others in their own overwhelming joy at a broken love reunited, a cloud of sorrow forever banished, a ruthless enemy utterly destroyed. Yet he says to them: “Do not linger, nor delay. Do not keep clinging to me. I accept your homage; I rejoice in your love; but prove me now your sincerity, and the reality of your allegiance: “Go, tell my brethren!”

This is no single declaration nor detached command, finished and done with centuries ago. It is of the essence of the Eastertide. Because of the glory, because of the wonder and the triumph, we must spread the good news of victory.

So it was with the disciples. Even when rulers opposed, when danger threatened, when death stood beside them, their answer was: “We cannot but speak those things which we have seen and heard.” And they went forth everywhere, preaching “Jesus and His Resurrection.”

Is there not danger that we too may miss this note of Christ's message? It means so tremendously much to us, and to our dear ones, here and yonder, that we have met in the way, on the Easter morning, the Crucified Christ glowing with immortal life! The amazing fact that He who was dead now liveth, and is alive forevermore, may engross us so completely that we fail to hear His appealing command: “Go, tell my brethren!” Yet herein is the Easter urgency, and hereby we win our Easter blessing.

H. L. B.



# The Power of God in Washington's Life

Washington's associations with the Church in Philadelphia during formative days of the Republic testified to his deep religious life

By the Rev. Louis C. Washburn, S.T.D.

Rector, Christ Church, Philadelphia, Pennsylvania

*IN this Washington Bicentennial year, April is of special interest to Churchmen as being the anniversary month of the baptism of George Washington.*

*Throughout the Church parishes and missions are observing with appropriate services the bicentennial period. Many have used the special service set forth by the Bicentennial Committee of General Convention; others are planning to do so. Copies of this service are still available from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., at five cents a copy.*

*This is the fourth article in our Washington bicentennial series. The next article in this series, which will be published in the May SPIRIT OF MISSIONS, will be contributed by Mary Isabella Gozzaldi.*

WAY BACK IN Ecclesiasticus 44, the son of Sirach enunciated the only adequate explanation of a worthy national hero. You must trace the power of God in the making of his character and career.

Let us now praise famous men and our fathers who begat us. The Lord hath wrought great glory by them through his great power from the beginning.

We are today set to recapture for our generation this high conception of American Christianity throughout this bicentennial year.

Washington's association with Philadelphia extended over a period of forty-two years, from 1756 to 1798. He was but twenty-four when he stopped here on his way to confer with the commander of the British troops in America. Again, in 1757 he attended a six weeks' confer-

ence with the Earl of Loudon. Still more notable was his identification in 1758 with another member of Christ Church, Brigadier General John Forbes, whose mural tablet recalls the memorable campaign which succeeded where Braddock had failed, in driving the French out of Fort Duquesne. Washington, with Forbes, secured this victory, which "measured by its effect upon the human family was one of the most important of all in colonial days."

In 1773 he was again in Philadelphia; and in 1774 he was in attendance in the First Continental Congress sitting in Carpenters Hall. The Rev. Jacob Duché, rector of the United Churches (Christ and St. Peter's), offered the prayer at the opening session.

In 1775 the Second Continental Congress met in the State House, and elected the Virginia colonel, General and Commander-in-Chief of the Army of the United Colonies. Everybody recalls his heroic experiences here in 1777 at the battles of Brandywine and of Germantown and on the bleak hillsides of Valley Forge.

It is significant that after the surrender of Cornwallis at Yorktown in October, 1781, while the victorious army returned to the Hudson, Washington spent that winter neither with the troops nor at Mount Vernon, but in Philadelphia. A recent biographer and artist pictures him coming with the Congress to the service of thanksgiving in Christ Church.

In 1787, when the Federal Convention met in Philadelphia to draft the Constitution, Washington was present and was

## THE SPIRIT OF MISSIONS



ST. PETER'S CHURCH, PHILADELPHIA, AS WASHINGTON KNEW IT

In 1774 when Washington first attended St. Peter's there was a totally decayed wooden fence around the churchyard. This was replaced by a new one in 1775

elected President. In triumphal procession he was acclaimed here in 1789 on his way to his first inauguration; and on August 30, 1790, he took up his residence in the presidential mansion on High Street, where he remained until March, 1797. His second inauguration took place in Independence Hall, March 4, 1793, Justice William Cushing administering the oath. His final appearance in Philadelphia was in November, 1798, when for two weeks he was called into consultation on national concerns. The next year he died; and the official funeral service was conducted in the largest Philadelphia church building (Zion Lutheran), Bishop White officiating.

It follows that there were many buildings, both public and private, which he occupied from time to time; and it is gratifying to find so many of them still standing and reverently preserved. The three outstanding structures are the Independence Hall group, Christ Church, and St. Peter's Church.

In a personal letter, Bishop White, who through so many years was the inspiring friend of Washington, wrote:

The father of our country whenever in the city, as well during the Revolutionary War as in the presidency, attended divine service in Christ Church of this city; excepting during one winter when being here for the taking of measures with Congress towards the opening of the next campaign, he rented a house near St. Peter's Church, then in parochial union with Christ Church. During that season he attended regularly St. Peter's. His behavior was always serious and attentive. . . . During his presidency our vestry provided him with a pew not ten yards in front of the desk. It was habitually occupied by himself and Mrs. Washington, who was regularly a communicant, and by his secretaries.

The testimony of the United Churches to Washington's informed and consistent religious life and habits is cumulative and convincing. He was a Churchman, sincere and outspoken, and gave to his historic communion life-long and whole-souled allegiance. Because of his own convictions he respected the position of others with whom he disagreed.

We are not concerned to assume denominational superiority from the patronage of the eminent; but in a generation when spiritual illiteracy amongst otherwise educated minds is all too common, we are moved to affirm that it was in



## THE POWER OF GOD IN WASHINGTON'S LIFE



PRAYER IN THE FIRST CONGRESS, 1774, CARPENTER'S HALL, PHILADELPHIA  
This scene where the rector of the United Churches, the Rev. Jacob Duché, opened the session, is reproduced in the Liberty Window of Christ Church, Philadelphia

these sanctuaries that Washington's spiritual hunger and growth were richly nourished through the critical years of his strenuous public life. We are but little stirred by the effervescent emotionalism over a pew or other museum relic; but we are profoundly absorbed in recognizing and releasing the source of the qualities combined in exalted personality. There is serious need today for us to indicate clearly the fount and spring of Washington's worth and power; by certifying emphatically and widely that he was a notable product of English Christianity, as were his associated nation builders.

It was the great emancipating revelations of the Christ that undermined the entrenched tyrannies of apostolic days and succeeding centuries. Loyalty to His magnetic personality knit His followers into a fellowship consecrated to the dignity of our common manhood, and to the replacing of self-seeking oppressions with self-sacrificing service.

Those simple-hearted disciples whom He had trained so patiently understood Him at least in part, and with an exhilaration that was indomitable and conta-

gious went forth to share the transforming secret, turning the world upside down.

From oppressed, and in turn persecuting Palestine, the adventurers for God carried the glad tidings to Asia, and Greece, and Rome, and to the ends of the known earth, to Britain, and after sixteen hundred years to this western continent.

It was in the fullness of providential time, that this regenerating stream of the revealed mind of the heavenly Father, filtered through Anglo-Saxon soil, swept on to these shores, bearing the sturdy pioneers of the faith to establish the permanent foundations of a new experiment in the making of man. With all their minor cleavages those hardy builders of colonies—Churchmen, Puritans, Quakers, and the rest—were predominantly what they were because of their English Christianity, with their English Bible, and Shakespeare; and all their inbred traditions and convictions about God and His universe, and about man and his job in the world.

Washington's unfailing reference of every experience, whether in victory or

## THE SPIRIT OF MISSIONS



Courtesy, Mrs. J. L. G. Ferris

GEORGE WASHINGTON AT CHRIST CHURCH, PHILADELPHIA, EASTER, 1795

This representation of a common event in Washington's life was done by the artist, J. L. G. Ferris, who devoted many years to a series of paintings on American history

defeat, to an overruling "Providence" was fraught with infinite implications. Here was no anemic deism; but the illuminating, upholding, impelling, and moulding Power which alone accounts for the personality and preëminence of him who "was the Revolution."

Abundantly in his writings, and unvaryingly by lip and by life he testified to the one source of his strength and hope. And, the youth of today, and all who would know the meaning of America, must qualify for present tasks by the same enabling loyalties.

One local incident of outstanding interest should be added here. The General Convention of 1789 met in Christ Church, July 29 to August 8. At this session an address was adopted, congratulating the President of the United States on his election as Chief Magistrate; and this address together with President Washington's answer, thanking the Convention for its greeting, appear in the Minutes. The address was signed by the Bishop of Pennsylvania, William White;

the Bishop of New York, Samuel Provoost; the Rev. Benjamin Moore, assistant minister of Trinity Church, New York, and later second Bishop of New York; the Rev. Abraham Beach, assistant minister of Trinity Church, New York; the Rev. Samuel Magaw, rector of St. Paul's Church, Philadelphia, and vice-provost of the University of Pennsylvania; the Rev. Robert Blackwell, senior assistant minister of the united churches of Christ and St. Peter's, Philadelphia; the Rev. William Smith, provost of the College and Academy of Philadelphia; the Rev. Robert Smith, rector of St. Philip's Church, Charleston, South Carolina, and later Bishop of South Carolina; the Rev. Colin Ferguson, rector of St. Paul's, Kent County, Maryland; the Rev. Thomas Clagget, rector of St. Paul's Church, Prince George County, Maryland, and later first Bishop of Maryland; Francis Hopkinson; Gerardus Clarkson; Tench Coxe; Samuel Powel; William Frisby; Richard Carmichael; and others. The address in part read:



## THE POWER OF GOD IN WASHINGTON'S LIFE

TO THE PRESIDENT OF THE UNITED STATES.  
Sir:

We, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, in General Convention assembled, beg leave with the highest veneration and the most animating national considerations, at the earliest moment in our power, to express our cordial joy on your election to the chief magistracy of the United States . . . to the considerations inspiring us with the most pleasing expectations as private citizens, permit us to add, that as the representatives of a numerous and extended Church, we most thankfully rejoice in the election of a civil ruler, deservedly beloved and eminently distinguished among the friends of general religion; who has happily united a tender regard for other churches with an inviolable attachment to his own.

To this address, Washington replied:

GENTLEMEN:

I sincerely thank you for your affectionate congratulations. . . . On this occasion it would ill become me to conceal the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of genuine religion. It affords edifying prospects, indeed, to see Christians of different denominations dwell together with more charity and conduct themselves in respect to each other with a more Christianlike spirit than ever they have

done in any former age or in any other nation. . . . May you and the people whom you represent be the happy subjects of divine benediction, both here and hereafter.

Let me close with one of the many Washington letters. It is addressed to Bishop White, as follows:

Philadelphia, January 1st, 1794.

Dear Sir

I have been favored with two notes from you of this date, the last in time to prevent the mistake which the first would have led me into.

The mode which you have suggested for imparting the small pittance my resources will enable me to contribute towards the comfort of the needy in this city, appears to be a very eligible one; and as you have been so obliging as to offer to place it in proper hands, for this purpose, I take the liberty of enclosing two hundred and fifty dollars.

I have no desire that my name should be mentioned. If so small a sum can effect any good purpose my object will be answered, and all my wishes respecting it gratified.

I offer you the compliments of the season—the happy return of many of them, and the sincere respect and regard of

Your affect & Hble Serv

G. WASHINGTON

THE RT. REV. DOC'T WHITE

## Fort Thompson, South Dakota, Has New Chapel

ON SUNDAY, JANUARY 31, the Bishop of South Dakota, the Rt. Rev. W. Blair Roberts, consecrated at Fort Thompson on the Crow Creek Reservation, a new Christ Church, replacing a sixty-year-old edifice, damaged by tornadoes and in bad repair.

A visitation to a reservation chapel in mid-winter is an adventure. Bishop Roberts had been snowbound, unable to reach his appointments at other Crow Creek chapels, but by Saturday night he had reached Highmore, thirty-five miles from Fort Thompson. The next morning the Rev. David W. Clark, Dean of Niobrara, with eight young men set out in two automobiles to break through the snowdrifts to meet the Bishop.

When Bishop Roberts reached Fort Thompson a service of thanksgiving for the leaders of the past was held in the old chapel preceding the consecration of

the new chapel, which was made possible by a grant from the undesignated legacies of 1930 supplemented by local gifts. Our work at Fort Thompson was first developed by the Rev. Hakeliah Burt. Here the late Archdeacon Ashley joined Mr. Burt in 1874. Since then 315 have been baptized in the mission and 661 confirmed. Twenty whose memories of the mission go back a half century were present at the recent consecration.

In the evening Bishop Roberts confirmed a class of thirty-two, which included one of the oldest Indian men living on the reservation, and several young white children from families now making their homes on the reservation. Thus the old and the new come together revealing the Church's opportunity in the reservation country today, to bring together both Indians and white people for worship and work.

# Cross and Crescent Meet in Zamboanga

Witness of Moro Settlement House for nearly twenty years has slowly but definitely wrought great changes in Moslem life in the Philippines

By Frances E. Bartter

*Principal, Moro Settlement House, Zamboanga, P. I.*

IN THE SOUTHERN part of the Philippines, on the large island of Mindanao and on the many small islands of the Sulu Archipelago, live some 300,000 people who profess the Mohammedan faith. History tells us that Mohammedanism was introduced into the islands about the year 1380 by two missionaries from Johore, Rajah Kabungsuwan and Rajah Baginda Shereef; Kabungsuwan settled with his retinue on Mindanao, while Baginda Shereef went to the Sulu district. The people readily accepted their teaching; but those who did not sought refuge in the mountains, where they remained.

When the Spaniards discovered the islands and found among the inhabitants people professing the same religion as the seventh-century invaders of Spain and Portugal, who were called Moors or Moros, they gave these Moslem Filipinos the same name. And although they have been called Moros ever since, they dislike the name, preferring to be called Moslems.

In 1913 through the efforts of our first Bishop in the Philippine Islands, Charles Henry Brent, some prominent Americans were interested in the Moros and provided funds for the erection of a hospital primarily for them; a temporary building was built to be used as a dispensary and hospital. This, the first Moro Settlement House, was just a *sawali* (fiber) one-story building, about 65 by 48 feet. When the permanent hospital building was finished the temporary structure was used as a center for work with the Moro people, especially women and children, in the adjoining village of Kawa Kawa.

From 1914 to 1916 the Moro Settlement House was used as a weaving and lace-making room; later it was a school-room and the women transferred their weaving to the porch. For four years, also, it was the home of from ten to twenty small girls. Finally lack of space for their looms forced the women to take their work home and we lost a most attractive adjunct of our sales department.

The *sawali* building was most congested and aging rapidly when in 1927, through the efforts of the Girls' Friendly Society, the Moro Girls' Dormitory was built. Our original *sawali* building could now be used exclusively for classrooms, four primary grades and kindergarten. In 1929, however, it was condemned and we were forced to rebuild or close the school.

The school has grown and now we have not only kindergarten, primary and intermediate classes, but high school, too. Adequate space remains a problem and we earnestly hope that the means promised will be available for rebuilding the school in time for our next academic year.

As our work has grown so have our needs, especially the need of a boys' dormitory. When we first went into Kawa Kawa and asked the impossible, that they allow their girls to come and live with us, to be trained, they said, "But why not the boys?" To the Moros, the boys were much more important. At that time their one idea for the girls was to keep them at home without education until they were old enough to marry. Marriage at the highest offer and the earliest opportunity was the one ambition for girls!

This attitude has slowly changed and there are now thirty-four girls in the Moro



## CROSS AND CRESCENT MEET IN ZAMBOANGA

Girls' Dormitory; more are eager to come but there is no room. In the early days we had difficulty in getting girls we wanted but now they walk in without being asked, as in the case of Ammera. After evensong, a few Sundays ago, the children called to me in the office, "Here is Ammera." I paid scant attention as I was busy with a visitor but later, when I went to the dining room, there sat Ammera at the table. She had come to stay. Only last Saturday when some of the girls had been home to visit their relatives they brought back the dearest little girl of perhaps three years. They wanted her in the dormitory and so Isnaira has apparently come to stay and to be the pet of the household.

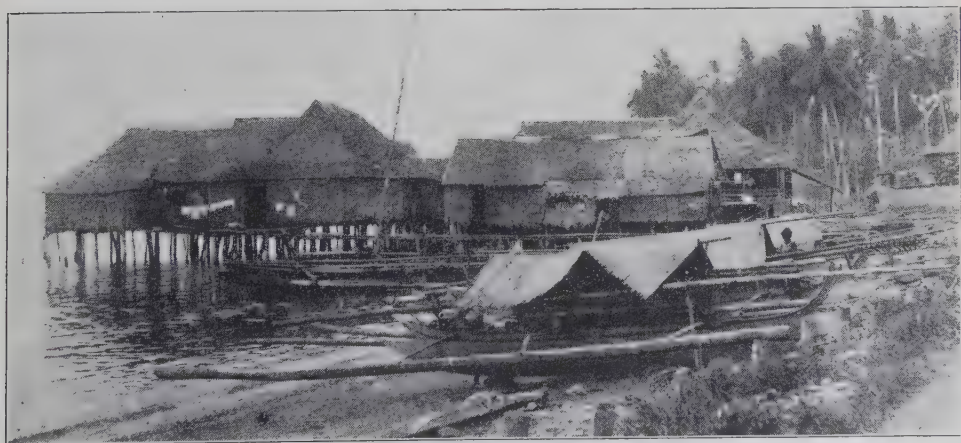
Many parents are now anxious to have their girls trained for a vocation, and the girls themselves are very much opposed to early marriage. Of course they all hope to be married at some time; it would be a terrible calamity not to be, as the only inference would be that one has never had an opportunity.

Now to come to our boys. They need to be in a properly supervised dormitory just as much as the girls. First and foremost in our minds is the desire for them to learn the truth about Christianity; at the present time the only contact they have is in our prayer exercise at the opening of school every morning. We want

them to learn to know and love our Lord Jesus Christ as do the girls, many of whom are prevented from becoming Christians only by the old people. The girls want to be baptized and confirmed but the old people, their relatives, will not give their consent. We have baptized three or four, but only one Moro and one girl of another non-Christian tribe have been confirmed.

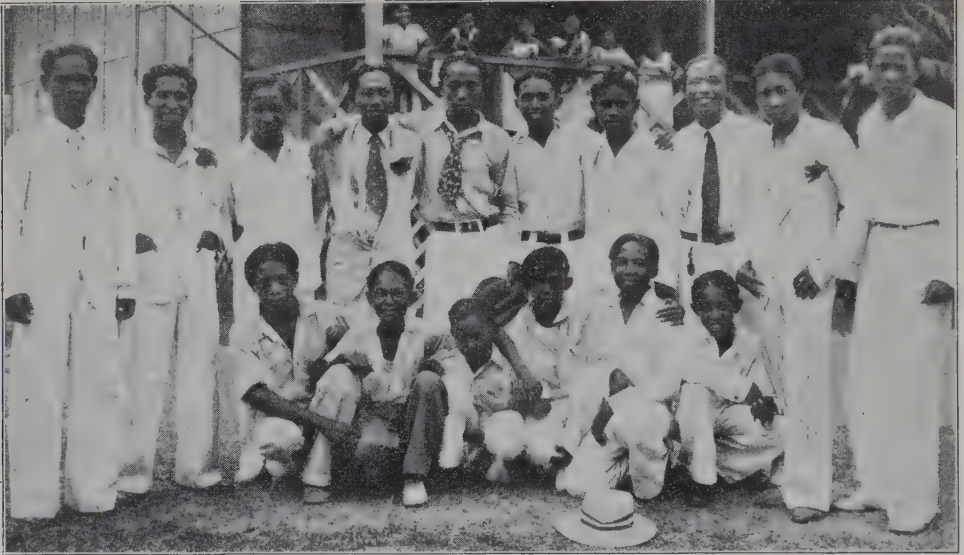
Within recent years the Moslems, hitherto a backward people, have become anxious for education, but are generally too poor to pay for it. I have boys of seventeen and eighteen in my fourth grade studying with children of nine and ten years who are always ahead of them but they will not give in.

In many cases it is a hard struggle to keep going as their fathers are old men who are past work; sometimes they get help from a brother or sister. The Moros so frequently marry quite a young girl, if a wife dies or is discarded, and then a young family grows up, the old man dies, and there is no one to do anything for the boys. A few weeks ago two of our best seventh grade boys brought in their books as they could not be supported at home while studying, their parents wanted them to go to school but there was no man in the house to help them. Another boy came to me yesterday and asked me to lend him money to pay his food bill



KAWA KAWA, THE MORO VILLAGE ADJACENT TO ZAMBOANGA, P. I.  
The Moro girls' dormitory where Miss Frances E. Barter has been working for many years, has been an important factor in emancipating Moslem girls from ancient restrictions

## THE SPIRIT OF MISSIONS



MORO BOYS ARE EAGER FOR EDUCATION

So anxious are these hitherto backward people for education, that boys of seventeen will go to school with nine-year-olds and will not give up

at the Chinese store; his father had gone to another province to work and had taken all the other members of the family with him, so this boy was getting food on trust when he needed it, until the Chinese storekeeper refused to let him have any more. As he is one of our keenest students we want him to stay in school.

The meals of the Moslems are very simple, bread and weak tea for breakfast; vegetables and rice for dinner; rice and a tiny piece of fish for supper, with a little fruit once or twice a day.

Some may ask why the boys do not get jobs between school hours. No one will employ them as they can give so little time. School begins at seven-thirty and continues until noon; the afternoon session commences at two o'clock and goes until five-thirty or later; then there is always homework to be done before school the next day. Some of them earn a few *centavos* in the market at weekends, selling fish, and I have known boys frequently to be out all night fishing and come to school the next morning.

Just across the compound is the Brent Hospital with a residence for the doctor and one for the nurses. We are very

thankful to have our own hospital so near, although we have not needed it much this year. Since last May, our youngest girl has been the only in-patient from the dormitory.

The Moros have always been prejudiced against hospitals. They will bring the patient when almost dead and then blame the hospital for his death. They frequently come to me for medicine. I invariably give a dose of salts or castor oil, and often this is all the medicine needed, but I have had to call in assistance from the constabulary to get a sick lad to the hospital, and then could only take him because he got his support from me. In one case, a young student who was very ill appeared to be dying; indeed the people were squatting around using the prayers for the dying. His classmates refused to help, so I got assistance and had him taken to the hospital. He was well two days later but would certainly have died had he been left in the house.

The feeling against the hospital is gradually diminishing, as more and more Moros are cured of serious disorders. Of course the young people think differently; our girls have lost all fear of it.





## Jottings from Near and Far



WORK HAS begun on the new St. Luke's Chapel at Ku San, China, the total cost having been raised by the local Christians, plus a gift from the Chinese Woman's Auxiliary. Four years ago Chinese Christians bought the site entirely without help from any foreign source.



IN THE AUTUMN of 1931, St. Paul's University, Tokyo, won the intercollegiate baseball championship of Japan. In accordance with a custom extending over several years, Japan's intercollegiate championship team is expected to visit the United States for a series of games with American college baseball teams. This spring through the generosity of friends St. Paul's team will be able to make this trip without any financial responsibility resting upon the university.

The team will arrive in Seattle about April 20 and after playing a number of games on the north Pacific coast will journey east via Chicago to New York, Pennsylvania, and New England. After a visit to Washington as the nation's capital, the return journey will be made through Ohio to the Pacific coast for a series of games in California. The team will sail from San Francisco at the end of May, will play a number of games in Honolulu, and will reach Japan about July 15.

It is expected that some of the games in this country will be played with the Church colleges.

Commenting on the squad (comprising fifteen men of whom the only American will be Mr. George Marshall, the athletic director), Bishop Reifsnider said:

They are a fine lot of boys, of whom St. Paul's is justly proud. Many of them are Christians.

THREE hundred Piute Indians participated in the dedication on December 29, 1931, of the new St. Joseph's Hall, Mission of St. Mary the Virgin, at Nixon, Nevada. The hall had been finished a few days earlier in time to be used for the Christmas festival which began on the Eve with a nativity pageant presented by the Indian children. At the dedication Bishop Jenkins was assisted by several of his clergy, the Rev. Frederick D. Graves, the Rev. Philip T. Soderstrom, the Rev. Harold Lascelles, and the Ven. H. L. Lawrence. This mission, the only Christian work on the Pyramid Lake Reservation, is in charge of Miss Alice Wright.



IN CHINA IT IS perfectly possible to suffer from flood and drought at the same time. The fields on high ground around the village of Kao Li Tien, for example, had hardly any crops of beans or corn last fall, owing to the drought prevailing since the flood rains, and at the same season, on the low lands, the floods had destroyed the rice crop and the fields were not drained in time for the winter wheat to be planted.

In the summer of 1930 a little church of mud and thatch was opened in this same village of Kao Li Tien. Now the first four converts have been confirmed.



ELLEN LOUISE WALLEN was a little girl from Greenwich, Connecticut, who was attending school in Munich. She was devoted to the American Church of the Ascension there and said that as soon as she was old enough she was going to earn money to build a little chapel for the church. Instead, in the spring of 1930,

## THE SPIRIT OF MISSIONS

she was taken seriously ill, and just after her mother reached her she died following an operation for appendicitis. Before she went to the hospital she insisted on taking her mother to see the church. In her name, her parents, Mr. and Mrs. George S. Wallen, have established a memorial fund of fifty thousand dollars to aid the church in Munich and the library connected with it. A chapel, library, and living quarters will eventually be erected in Munich, in her memory, or the memorial will take some other similar form.



**A**FTER A LONG INTERVAL news comes from the Chinese Church's own home mission in Sianfu, Shensi.

The Rev. Leighton T. Y. Yang, priest-in-charge, has been training nine communicants, six men and three women, as a committee on parish organization, with a view to electing a vestry soon.

The Rt. Rev. Lindel Tsen, Assistant Bishop of Honan, who is in charge of the district, recently spent two weeks at Sianfu, bringing strength and inspiration to the work. He confirmed ten men and eighteen women.

The first priest from the district, who was also the first deacon, has been ordained; he is the Rev. Sun Chuen-tung, and has been serving in the district for over ten years.

The mission has established its first outstation, at Hsienyang.

\* \* \*

**A** BLIND YOUNG Spaniard in California is transcribing THE SPIRIT OF MISSIONS into Braille every month. The copy is placed in the State library in Sacramento, for circulation among blind readers. The young man is paid for the work and is extremely happy to be of use.

The undertaking is sponsored by a committee of the Eighth Province, consisting of Mrs. George F. Weld of Santa Barbara, California, and Mrs. Irving Baxter of Helena, California, appointed last year to meet an appeal for Church literature for the blind. The National

Council's Department of Missions has a special committee on literature for the blind, of which Mrs. W. J. Loaring-Clark of Jackson, Tennessee, is chairman. Mrs. Loaring-Clark welcomes and endorses this new development of work in the Eighth Province.

The Eighth Province committee asked all the State libraries in the country whether they could use a Braille copy of THE SPIRIT OF MISSIONS each month, and about thirty have replied that they could. The committee hopes to provide the additional copies when funds permit.

The benefit derived from the work is two-fold. It helps to meet the really great need of Church reading for blind Church people, and it provides some income for the blind transcribers. There are many blind people who can do the work and who need the employment, while, on the other hand, the most touching gratitude is continually expressed by blind Church people when provided with Church literature.



**L**AST AUTUMN, following extensive alterations and renovations to our property at Lovelock, Nevada, work was reopened as the Mission of St. Francis. Lovelock, the center of a large farming and mining area, has long been without a resident worker, but under Deaconess Margaret Booz, who now has taken up her residence there, the new effort has met with a promising response. Already a good Church school and a Church Service League for women have been organized, and a daily kindergarten begun.

\* \* \*

**A** FORMER CHINESE Minister of Foreign Affairs was a member of the diocesan committee to decide where the District of Shanghai would open a new diocesan mission. The place decided upon, about a year ago, was Puchen. Later, this Chinese official made a personal gift of \$1,000 Mex. for the mission and this,



## JOTTINGS FROM NEAR AND FAR

with other local contributions, enabled the diocese to tear down the miserable quarters in which the work was started and to put up a simple new building.

\* \* \*

**S**T. ANDREW'S MISSION, Mayaguez, Porto Rico, was the rendezvous, January 18-25, for some forty young ministers and their wives and young girls—teachers in our schools, from all parts of the Island for the sixth annual winter Conference of Church Workers. Group by group they arrived Monday afternoon to receive an instant and gracious welcome from Bishop Colmore and the rector of the parish and Mrs. Saylor. The conference began that evening. I had come to Porto Rico to be the rector of the week, and I shall never forget the kindly greeting given me on all sides that first evening, and the simple and modest way in which each person told of what he or she was trying to do in his special nook and corner of the field.

The week passed swiftly and fruitfully. Each day began with the Holy Communion either in Spanish or in English. Then there were lectures until noon, Personal Religious Life; Church School Activities; and The Prophets. At twelve o'clock we had Intercessions. Those were very precious and moving moments. And then after luncheon and a period of relaxation, there were further lectures.

The evenings were particularly delightful. The first one was our informal get-together and on two others I gave illustrated talks of some of my travels to Palestine and to the South Seas.

Perhaps the chief value of this conference was the chance it gave people from small and isolated stations to come together and talk things over, to ask questions of the Bishop and to see faces and hear voices from outside the Island. I was impressed by the alertness of our workers, their eagerness to learn and their appreciation of intellectual as well as spiritual values. Their faithfulness and refinement as ministers and teachers, their devotion to their people, and their love of things beautiful and of good report must make an ever deeper and deeper impression on the people of Porto Rico.—*F. CRESWICK TODD, Rector, St. Andrew's Church, South Orange, New Jersey.*

\* \* \*

**Y**ES, you are a Subscriber—

You do read THE SPIRIT OF MISSIONS, and you believe in it.

Do you believe in it enough to send it to a member of your parish who is not as well-informed as you are?

This is a critical moment in the life of the Church.

That gift subscription may make a "convert" to the Church's Program.

Use the enclosed subscription blank.



WINTER CONFERENCE OF CHURCH WORKERS, MAYAGUEZ, PORTO RICO  
This sixth annual gathering attracted more than forty men and women workers from all over the Island for a week's conference

# SANCTUARY

## *Of thine own have we given thee*

THEN THE PEOPLE rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord. . . . And David said:

BLESSED BE THOU, Lord God of Israel, our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all . . . Now therefore, our God, we thank thee, and praise thy glorious name.

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. . . . O Lord God, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

LET US PRAY for a deepening sense of our stewardship, a keener realization that all we have of wealth or wisdom or strength or peace or joy or whatsoever good, we owe to him who made us and who loves us with an everlasting love.

ALMIGHTY GOD, whose loving hand hath given us all that we possess; grant us grace that we may honor thee with our substance, and remembering the account which we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord. Amen.

*If thou hadst walked in the way of God, thou shouldst have dwelt in peace forever. Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.*



# The National Council

**Will meet April 26-28 at Garden City, together with House of Bishops, to discuss greater security of the Church's Mission**

**A**T A SPECIAL meeting of the House of Bishops to be held in Garden City, Long Island, April 26, 27, 28, "a grave economic situation will be considered not only in the light of immediate emergency, but with a view to the reestablishment of the whole work of the Church upon foundations of greater security."

At the same time the National Council of the Church, which in a sense is the General Convention during all save three weeks of each triennium and is made up of bishops, presbyters, and laymen will meet in the same place. Each body will meet separately, but there will also be joint meetings when grave problems in the life of the Church will be discussed so that varying points of view may be learned, and a wise program adopted.

The present crisis is very real. The National Council has dealt with it in terms now thoroughly understood. It made possible a balanced budget for the first six months of the year. It made cuts in the work as deep if not deeper than a wise conservation of our missionary activities would dictate. When this point was reached there still remained \$400,000 of potential deficit for the second six months of the year. The Church is asked to give this additional sum on or before Whitsunday. As this is written it would appear that in the dioceses and missionary districts where plans have been completed, the raising of \$200,000 will be undertaken. The real question then moves to those dioceses yet to be heard from. Will their undertakings cover the other \$200,000?

The real issue is not the deficit.

It is inconceivable that this great fellowship of a million and a quarter communicants with hundreds of thousands of other friends and well wishers would fail

in the face of emergency to give so modest a sum as \$400,000.

The real issue is "the reestablishment of the whole work of the Church upon foundations of greater security."

Both House of Bishops and National Council will face this issue and begin then a movement for such "reestablishment" which it is hoped will culminate in the Every Member Canvass of next fall. Then and not before that time can the real crisis be faced and answer be given.

Many causes affect missionary stability. Even so fleeting an incident as the current economic distress reaches into the very heart of the Church's world-wide enterprise, and can wreck and certainly has crippled the major task we undertake corporately and individually as ambassadors of Christ. The shrinkage in terms of actual work and the sustenance of workers is in round numbers a million and a quarter dollars. Is this shrinkage momentary? Is it final? May the national leadership of the Church expect swift rehabilitation? Can organized effort supported by educational challenge and appeal to zeal restore this tremendous gap in missionary resources? The Every Member Canvass of next fall brings the answer.

Is it too much to say that the months immediately before us are epochal in the gravity of the problem which thus confronts us?

It is the prayerful hope of the missionary leadership of the Church that at Garden City both House of Bishops and National Council shall point the way not to less but to greater zeal, that the work of the Church at home and abroad because of sound planning, effective appeals, unity of purpose, shall in truth be reestablished "upon foundations of greater security."

# Domestic Missions

THE RT. REV. FRANK W. CREIGHTON, S.T.D., *Executive Secretary*

IN THE YEAR 1900 there came into the possession of the Domestic and Foreign Missionary Society, the residuary estate amounting to \$39,150.76 of Elizabeth S. Fowler of Plainfield, New Jersey. The estate was left as a trust fund, the income alone to be used "for the education and support of minor daughters of those deceased missionaries who have been at some time in the service of the society and died in the communion of the Protestant Episcopal Church in the United States of America." The income from this fund amounts to approximately two thousand dollars a year. Appropriations have been made in varying amounts according to the need; some years as many as thirteen beneficiaries receiving aid from the fund. During the current year, 1932, there are four receiving aid.

It is impossible within the compass of a short article to tell all the benefits that have been derived from this comparatively small legacy. The records show girls who have been able to fit themselves for life in the way of special courses in business, music, art, domestic science, and many other branches of work, and who now have a life equipment which, without the help of the Fowler Fund, would have been entirely beyond the means of the widows of our deceased missionaries to provide.

It has helped widows with small children who were left with practically no income and little opportunity to find employment. This fund has given them something that they could be sure of toward the education and support of their daughters. It has kept in school daughters who would otherwise have had to leave so that their small earnings might add to the slender income of the family. It has brought comfort and cheer in bereaved homes where the husband and father gave everything he possessed, even his own life, to the missionary work of the Church.

Fifty-one daughters of deceased missionaries have been benefited by the generosity of this fine Churchwoman, who, through her legacy, makes her contribution year by year to help where help is needed. There is no fund which the National Council handles that brings to it more real joy than in making the distribution of this income year by year.

Elizabeth S. Fowler has been many times blessed by her gift!

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EXCERPTS FROM LETTERS received from some of our missionaries in the domestic field manifest the fine spirit in which they are accepting the news of the ten per cent cut in their salaries:

I am very glad to give up ten per cent of my salary to help the Church in these trying times.

Your letter notifying me of the necessary cut in my salary received. I willingly accept my cut, and am glad to make my contribution to the Church in her hour of need. It will be hard, as I have myself and mother to support.

Let me assure you that I shall continue to discharge the duties of my position at the new figure as long as my work gives satisfaction to the Bishop-in-charge. My chief regret in the matter is that I shall necessarily not be able to do as much for our little mission in the way of financial aid as I have been doing for the last three years; but I shall try to make up in zeal and personal service for this lack.

I am writing to tell you that I shall be only too happy to do my part and I accept the cut willingly.

I am glad to coöperate, and regret the difficulties of National Council, and the necessity for retrenchments. I look upon the present crisis as a challenge to us in the field to work harder for the cause of Christ.

I gladly accept the reduction in my salary made necessary by the deficit, and only wish it were in my power materially to help in making up the deficit.

I sincerely hope this condition will not last long, not that I fear any hardships for myself, but I realize that there are many missionaries who will be forced to make many more sacrifices.



# Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

## Carroll Melvin Davis, 1857-1932

THE SUDDEN DEATH on March 2, of the Rev. Carroll Melvin Davis, has brought sorrow to a host of friends, both at home and abroad. Few men were so familiar with and at home in all parts of our own great country. A native of California, he served most of his ministry in the Middle West, then lived for ten fruitful years in New York, and spent the last fourteen months of his life in his own beloved St. Louis.

He was graduated from the University of California in 1879 with the A.B. degree, and some years later received the honorary LL.D. degree. His ordination to the diaconate in 1881 by Bishop Kip, and to the priesthood in 1883 by Bishop Wingfield, linked him directly to the pioneer group of bishops on the Pacific Coast. Six years of service as rector of St. Paul's Church, Sacramento, were followed by two years of hard work as a general missionary in the rural districts of the Diocese of Missouri. In 1889 he became senior canon of Christ Church Cathedral, St. Louis. From 1896 to 1921 he was himself the dean.

When the Department of Missions was seeking a secretary to head its Domestic Division, one of the members of the Council of Domestic Missionary Bishops nominated Dean Davis. The nomination was endorsed with practical unanimity by the other members. Election by the Department and confirmation by the National Council quickly followed. Dr. Davis came to this post at an age when many men are beginning to think of retiring, but he undertook the task with his characteristic devotion. He traveled widely, counseling with bishops and missionary clergy. He was a welcome guest in every home and everywhere his departure to keep his next appointment was deeply regretted.

He was admirably equipped for service on the official staff at the Church Missions House by his experience as a member of the Board of Missions and of its Executive Committee from 1910 to 1920. He had also had the advantage of a long visit to the Orient in 1913-14.

When he was in residence at the Church Missions House every member of the staff was conscious of the help that came from his genial presence and his fine spirit. He was always ready to lend a hand in puzzling questions of administration, or in the more intimate personal problems, that the members of a staff such as that at the Church Missions House, inevitably face from day to day. One frequently heard the statement that his conduct of the mid-day intercessions recalled the never-to-be-forgotten ministry of Bishop Lloyd as the pastor of the Church Missions House family.

Carroll Davis was one of the veterans of the General Convention. His service began in 1889 as deputy and as assistant secretary. Without intermission he continued to serve on the convention secretariat for forty-two years, becoming secretary-in-chief in 1922.

When, in 1930, his former parishioners and many friends in St. Louis learned of his resignation as Domestic Secretary, they were insistent that he should return to the city where he had labored for more than a quarter of a century. It was among these friends and familiar surroundings that his last work was done.

Death came while he was on duty for his Lord. On the evening of March 2, he left his home in St. Louis to keep an appointment to preach a Lenten sermon in one of the city churches. He never reached his destination. A sudden attack of illness opened the pathway to the land of light and life within a few minutes.

## Across the Secretary's Desk

"FORTY YEARS OF work on behalf of the lepers of Japan" summarizes, but cannot begin to tell the story of the service rendered by Miss Harriet Riddell to sorely afflicted people. The daughter of a British Army officer, Miss Riddell, in 1890, on a visit to Japan, was deeply impressed with the unhappy lot of leper outcasts and the lack of effective agencies private or governmental, for their care and relief. Resolving to dedicate her life to trying to better conditions, Miss Riddell, after a few years, was able to secure with the help of friends in England, the erection at Kumamoto of a small hospital which she called Resurrection of Hope. The balance of her life was devoted to ministering in the gradually enlarging institution. Several visits to the United States enlisted the aid of friends in this country. Her recent death at Kumamoto closes a life of singular usefulness.

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DURING THE TRYING days of February in Shanghai, occasional bulletins were issued from Bishop Graves' office on the grounds of St. John's University, Jessfield, in order to keep the members of the mission staff posted with regard to developments. Here is the issue of February 17:

1. No marked change in the situation except the landing of the troops from Japan.
2. We got a couple more small shells on the Jessfield grounds, no damage.
3. The National Council has cut ten per cent from all salaries, Chinese and foreign, and \$13,000 gold more from the appropriation. The Bishop and Council of Advice have distributed the cuts as carefully as possible, but it is inevitable that every institution and station will have to suffer much difficulty in consequence. Take your cut and don't grumble.
4. Fear Woosung Church gone. Mr. Tai and Catechist Yu only saved what they could carry. The Rev. E. S. Yu of St. Peter's has lost everything. Opening Emergency Fund for relief of our Christians as needed.
5. Women and children from Soochow, Wusih, and Zangzok expected on Thursday or Friday in Shanghai. Billets have been assigned.

The women and children arrived in Shanghai safe and well.

The mission staff must have felt that the world was turning against them, between shells falling around their homes and reductions in salaries hitting their pocketbooks. They are having plenty of opportunities for the display of courage and resourcefulness.

\* \* \*

AS SOON AS possible after the earthquake which so seriously damaged Santiago de Cuba in February, our devoted missionary, the Rev. J. B. Mancebo began his plans for restoration at the five points where services are held in the city. At St. Mary's, the main church, the damage is rather greater than appeared at first. San Lucas, San Pablo and Esperanza chapels were not seriously damaged. Mr. Mancebo and his helpers are able to hold services in the buildings instead of in the parks as was done by the people of some other communions.

Mr. Mancebo reported that the citizens of Santiago were starting on their work of rebuilding energetically and confidently. He feared, however, that when the first excitement and adjustment to the new conditions had passed, the real suffering would come.

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ON SUNDAY MORNING, February 14, in Christ Church, Bloomfield, Michigan, George Hargreaves Whittlesey was commissioned by his rector as a volunteer worker for one year at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. Mr. Whittlesey is a student at the University of Michigan and is interrupting his college course in order to render this service as the representative of a group of young men in the Detroit area of the Diocese of Michigan. As a result of this experiment it is hoped that there may be formed in a number of parishes a group of boys and young men from whom missionary recruits may be chosen in the future. A farewell address was made by Mr. Robert C. Hargreaves. After outlining the journey that his nephew would follow by rail, steamer, and airplane, Mr. Hargreaves expressed the hope that there



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might be a steady stream of young men from the Diocese of Michigan, each spending a year at the Hudson Stuck Hospital. He predicted that Mr. Whitlesy would soon become at home on the trail, during the sunless days of a long winter, and on the rivers during the starlit nights of the short, though luxuriant, summer. Speaking of mission duties Mr. Hargreaves said the recruit would be called upon to assist the nursing staff, would share in gathering the wood supply, take part in the autumn hunt for caribou and moose, and in the spring hunt for ducks, geese, and other fowl. He would become familiar with the training of dogs for the sled work, and in the operation and care of the mechanical plant at the hospital. Occasionally as a lay reader he would be called upon to conduct services in St. Stephen's Church.

The purpose of this interesting plan, as set forth by Mr. Hargreaves, "is to relate more intimately and consolidate more clearly the work of the home parish and the specific work of the Church at a definite point on the front, that in so doing the whole life of the parish may be enriched, teaching of religious education made more vital and real, so that young men will be challenged as they never have been before."



**B**ISHOP REIFSNIDER of North Tokyo, commenting on the reductions in salaries and other items in the appropriations for 1932, says:

Since the yen-dollar exchange has gone so strongly against the yen, local prices of absolute necessities have risen sharply. There has been an advance of thirty per cent in the price of rice, and six per cent in the price of *shoyu* (soy), both of which are part of the daily food of the Japanese. In fact, they are part of the rations of all Japanese three times a day, except of that of the laboring classes. Other daily necessities have also advanced in price, but not so sharply. I am told that the price of rice and *shoyu* will advance continuously throughout the year, as the Japanese rice harvest was insufficient to meet the needs of the nation by five million *koku* (one *koku* equals five bushels), and as this deficit will have to be bought abroad and paid for in depreciated *yen*, toward the end of the year, the price of both rice and *shoyu* will advance considerably.

So far as the foreign staff is concerned, since the fall in the value of the yen, foreign necessities such as flour, butter, eggs, cereals, the daily necessities of life, rather than the luxuries, have already advanced in price.

The ten per cent reduction in salaries will mean an actual ten per cent reduction in the amount of money available to meet our rising living expenses. This does not mean that the foreign staff does not gladly coöperate with the National Council in sacrificing ten per cent of their income to help make up this deficit. It does; but we want the Church at home to understand the situation that we missionaries in the field are facing.

### With Our Missionaries

#### CHINA—ANKING

The Rt. Rev. D. T. Huntington and family sailed February 19 on the *President Adams*. Mrs. Huntington and the children are remaining in Honolulu while the Bishop has proceeded to China.

#### CHINA—HANKOW

Mr. Arthur Allen and family did not sail on February 21 as announced in the February SPIRIT OF MISSIONS. They are awaiting instructions from Hankow.

#### CHINA—SHANGHAI

Miss Louise A. Schleicher, returning after furlough, sailed March 11 on the *President Hoover*.

Miss Margaret E. Bender of St. Luke's Hospital, Shanghai, arrived in the United States on regular furlough, January 30.

The Rev. and Mrs. F. L. Hawks-Pott (their earlier sailing having been postponed) have been recalled to Shanghai.

#### JAPAN—KYOTO

Miss Helen Disbrow arrived on regular furlough, February 16.

#### JAPAN—TOKYO

Miss Carolyn Bryant, a new appointee, sailed March 12, on the *Empress of Canada* to take up work at St. Margaret's School, Tokyo.

#### HAITI

The Rt. Rev. H. R. Carson, after a short stay in this country, sailed March 1 on the *Cristobal* for Port au Prince.

#### PHILIPPINE ISLANDS

Miss Marie R. Hartel, a new appointee, sailed on the *President Jackson* from New York to Manila, to take up work at St. Luke's Hospital.

The Rev. Leo Gay McAfee, returning after furlough, sailed on the *Empress of Canada*, March 11.

#### PORTO RICO

Miss Lucy Gould, a new appointee, sailed on March 3 to take up work at St. Andrew's School, Mayaguez.

# Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

**A**N APPEAL IN regard to the social and international problems of the world of far more than passing significance is the "Declaration of Thirty Ministers, assembled in conference at the College of Preachers, Washington, D. C., February 1 to 6, 1932." It emerged spontaneously from a conference on The Gospel of Christian Internationalism, conducted by the Rev. D. A. McGregor, and reads:

In the Name of God. Amen.

We recognize that the bonds which unite us to all our Christian brethren of every nation and communion are deeper and stronger than any other bonds of life, whether of nation or even of family.

We declare that Christians everywhere have been ignoring these bonds and living as if unrelated and apart.

We are sick of the present insignificance of the Church's voice in the councils of the world. We know there can be no solution to world social and international problems as long as the Christian world family is inarticulate through lack of united leadership. We, thirty ministers of the Episcopal Church, appeal to the thousands of our fellow-ministers in every Christian body to exert their entire strength of effort and of prayer in order that the voice of the Christian family may be heard as a unit, and we pray that God will give to the leaders of His Church the light of His wisdom that they may be concerned less with denominational differences and more with the accomplishment of a world at peace—the Kingdom of God upon earth—His ways in the minds of men!

A bewildered world is calling for leadership. No other organization but the Christian Church can now provide it. Now is the time. Soon, it will be too late!

\* \* \*

**T**HE SOCIAL SERVICE Department of the Diocese of Long Island has been particularly interested in matters of proposed State legislation affecting the health and welfare of the people of the State of New York. While the Mastick bill providing for the establishment of unemployment reserves was before the State Legislature, the Department arranged for a series of discussion meetings in various parish houses throughout the diocese. At these meet-

ings both sides of the argument were presented and the asking of questions from the floor encouraged.

The frank discussion, under diocesan auspices, of legislation proposed as a permanent preventive of unemployment is in direct line with the recommendations of the General Convention of 1931 in regard to the careful study of problems of industrial dislocation.

FOR THE ROGATION DAYS

**R**OGATION SUNDAY, May 1, and the three following days, is a season of special prayer for the rural life of the world, and we are appealing again for more general observance of the season.

At this time when the thought of the world is focused so much on the problem of production it is especially necessary that the thought of the Church be focused upon the life of the men, women, and children who are behind the production factor in our economic life.

For fifteen hundred years the Church has been praying for the farmer's lands, his crops and his flocks. It is high time that the Church began to pray for the farmer himself, and for those who, after all, are nearest to him, his family, his friends, and his neighbors. The greatest need in rural life is not more fruits of the ground but more fruits of the spirit—love, joy, peace.

And then, too, we ought to give thought in our prayers for the priests and the lay workers in our rural areas—those men and women who through their ministries in the Church are trying to bring these fruits of the spirit to those whose struggles for life are sometimes hard and unrewarding.

An excellent pamphlet containing suggestions for the observance of Rogation Sunday may be secured from The Book Store, 281 Fourth Avenue, New York, N. Y., at three cents a copy, or \$2.50 a hundred.—GOODRICH R. FENNER.



# Religious Education

THE REV. JOHN W. SUTER, JR., *Executive Secretary*

EACH DIOCESAN department of religious education carries a responsibility for providing its constituency with guidance which is based upon something more than opinion. Those who are deeply concerned for the spiritual nurture of any given group of children or young people seek more than haphazard guesses and trial and error methods. They seek a foundation of facts upon which to build.

"I have tried several methods with my primary class and nothing seems to interest them. Is there some different kind of leaflet I can use?" asks one perplexed teacher.

"What do you find to be the best service of worship for a Church school?" queries a rector.

The answers to these and countless other questions that arise in the course of each year's work cannot be given in terms of an individual's preference or opinion. The implications of the questions are too basic for that. A study of the factors involved is necessary. To some of these questions answers are available, based upon wide study and experience. Such information must be at hand for each diocesan department, if it is to fulfill that function mentioned by Mr. Suter in the first of this series of articles (December, 1931, *SPIRIT OF MISSIONS*, page 853) and "link the parish with sources of information and power." In connection with each of the responsibilities listed by Mr. Suter for inclusion in a diocesan program, such as leadership training, there must be available the best current information on that subject, and it is desirable that lines of communication be set up with the Department of Religious Education of the National Council, and other agencies that are studying the problem.

If a diocesan department, acting either as a whole or through sub-committees, undertakes to help its parishes with curriculum plans, with questions of Church

school administration, and missionary education in the manner indicated by Miss Hewitt (January and February *SPIRIT OF MISSIONS*, pages 56-7, and 120), or with problems of leadership training discussed by Miss Cooper (March *SPIRIT OF MISSIONS*, pages 195-6), some study must be made of local conditions and needs. The department can undertake a general survey for the diocese, and furthermore can help parishes to carry on their own studies in terms of those outcomes of religious education which they consider most desirable.

On-going work in a diocese should never be halted while a study of particular problems is in process. But each diocesan department can carry on a study, the results of which will clarify principles and point toward more adequate procedures in that phase of its work. For example, one diocese is examining the scope of teachers' difficulties in order to strengthen its leadership training program; again, a provincial committee is seeking solutions for problems in pre-school education.

Such a study may be carried on in several ways. A diocesan department may work as a committee of the whole on a given problem. Interim work and reports of progress will give new vitality to department meetings. Or a department which is organized into such committees as parent education, Church school, leadership training, young people, may charge one or all of its committees with special study enterprises, to be reported on at department meetings. Again, a department may have one sub-committee appointed to carry on its child study or other forms of research. To such a committee all problems demanding special study would be referred.

Any committee charged with the special study of a problem will wish to include within its membership a diversity of interests, representing clergy and

## Read a Book

**MEN Who Stood Alone** by Mary Jenness (New York, Ray Long & R. R. Smith, Inc., 1932) \$1.

Here, at last, is a book which brings to life, in terms understandable by boys and girls, the prophets, those mightiest participants in Israel's struggle to know God.

The boys and girls who read them at home or use them as source material in Church school classes should carry away with them vivid pictures of great deeds done for God, and a vital impulse to become prophets in their own day, prophets of social righteousness, of loyalty to God, of His love for all mankind. From Elijah to John the Baptist, these great ones move before the reader against an authentic background with all the color of their own times. From Elijah who found God more responsive and more exacting than Baal, these men lead on to Jonah, who went forth to preach: "God is everywhere and God loves every soul that he has made."—S. C. L.

parents as well as secular, religious, and health educators. It is often possible for a group which is facing its problem seriously to obtain as a consultant some person skilled in study techniques: a professor in a college or State university, a school psychologist, or a member of the research staff of some business or industry. Furthermore, it is often possible to secure the coöperation of a graduate student working on a thesis to carry on the details of the study, consulting closely with the committee in charge.

The Child Study Commission of the Department of Religious Education of the National Council stands ready to help diocesan departments and committees in the selection and formulation of problems, and in methods of setting up and conducting studies. The commission, through its various sections, is at present making certain studies in nursery-class and parent education, curriculum building, and worship for high school groups. There are many other problems in religious education on which we need careful thinking based on facts.

A diocesan department which contem-

plates making a study in any given field may well remember that enlisting the help of parishes and workers in such an undertaking inevitably results in better teaching on the part of those engaged in the study, and is a great stimulus to growth. Is this not one way in which a diocesan department may start a bit of religious educational leaven to working through its parishes?—FRANCES EDWARDS.

*This is the fifth article in a series on how the diocesan department of religious education may provide sound leadership through a well-considered program.*

## WAYS OF THE CHURCH

A NUMBER of survey forms for use in Episcopal Church schools have been prepared by the Child Study Commission and published under the title, *Ways of the Church*. These forms make it possible for teachers to study the knowledge of their pupils about the Church building, symbols, calendar, and Prayer Book. Some of the forms make it possible for teachers to ascertain the attitudes or judgments of pupils concerning Church attendance, the meaning of religion, and the function of the Church in problems of personal and social living.

Such information, collected in the spring, provides a basis for planning next year's curriculum. One school which has used these forms in such a way writes:

You may be interested to know that we are getting along pretty well with the tests sent some time ago. It is interesting indeed to get such a good idea of what pupils think and to find out in just what lines they need further instruction.

In order to prepare teachers for the use of these instruments samples may well be used at teachers' meetings, or in diocesan normal school classes. There are four series of these forms:

### SERIES I. *In the Church Building.*

Test Form A—Reasons for Church Attendance.

Test Form B—Inside the Church.

Test Form C—Church Customs.

Test Form D—Church Ornaments.

Test Form E—The Cross.

### SERIES II. *In the Prayer Book.*

Test Form F—Order of Services.

Test Form G—Sources of Quotations.

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Test Form H—Completed Quotations.

Test Form I—Use of the Prayer Book.

Test Form J—The Christian Seasons.

SERIES III.—*Meanings and Interpretations.*

Test Form K-1—Meaning of Religion.

Test Form K-2—Meaning of Religion.

Test Form L—Church Terms.

Test Form M-1—Identification of Terms.

Test Form M-2—Identification of Terms.

SERIES IV. *The Church and Everyday Living.*

Test Form N-1—Church Teachings.

Test Form N-2—Church Teachings.

Test Form O—The Church and Industry.

Test Form P-1—Everyday Living.

Test Form P-2—Everyday Living.

Each series is assembled in packages of twenty, with a manual explaining how to use and how to score the test-forms. In each series the tests are perforated so that they may be used separately. Order by number and title of the series, from The Church Missions House Book Store. Price \$1 a package. Sample set of series and its manual, 15 cents.

### SUMMER CONFERENCES

WE HOPE THAT rectors and parish workers will give considerable publicity to the Church summer conferences and schools which are to be held in ninety-four places throughout the United States during the coming summer. Send as many as you can of your best and most promising workers to one or another of these schools. They are well planned and ably manned and offer a wide variety of courses on such topics as Bible, Church history, Prayer Book, methods of religious education, missions, social service, publicity, religious drama, and Church music. National Council officers will attend from one to twelve of these conferences each, as teachers, with professors of theological seminaries and other men and women who are experts in their particular fields.

The cost, covering mainly the board, is not great, but the opportunity is. The schools last from ten days to two weeks and allow the afternoons for much pleasant recreation and fellowship. Write to your conference for full information as to dates, courses, etc., or to the Rev. Franklin J. Clark, 281 Fourth Avenue, New York, N. Y., for the address of a conference center near you.

## Missionary Education

The Rev. A. M. Sherman, S.T.D., *Secretary*

DURING THE YEAR 1932-33 we shall recommend two subjects for mission study: China and the American Indian. The selection of two special topics (rather than one as heretofore) will enable those groups who wish to do so, to arrange for a longer season of study. It will also enable parishes to enlarge their educational program, reaching more people, and to provide groups with an opportunity of selection—some preferring a foreign subject while others want a domestic one. It is hoped that this more liberal plan will widen our missionary horizon. Materials for both topics will be announced soon. In the meantime it suffices to say that these subjects are those selected by the Missionary Education Movement and we shall have the advantage of their resources as well as of the additional materials which we are preparing.

### SUMMER READING AND STUDY

MANY WHO HAVE been studying *Building a Christian Nation* this winter will be eager to do something to further interest in this subject. We suggest that you gather together a reading or discussion group out-of-doors during the summer and thus pass on to others some of the information and inspiration you have received.

We shall be glad to recommend books for summer reading on the general subject of missions or on the two specific subjects for our next study: China and the American Indian. Write for a list.

### CHINA TODAY

AN ADDITION to the Today Series entitled *China Today* is now available. China is changing so rapidly that anything prepared on this subject may soon be out-of-date in some respects, but we shall aim to keep this leaflet up-to-date as we do all the issues of this series.

These leaflets are for free distribution, but we ask that they be used discriminately, not wastefully, with due regard to the cost of their publication.



## Adult Education

The Rev. D. A. McGregor, Ph. D., *Secretary*  
600 Haven Street, Evanston, Ill.

WHERE CAN I find a course of study which will interest my people and meet their needs? This is a question which is being constantly asked and which is generally unanswered. There is one good answer, "Make the course yourself."

A course of study which is planned to suit everybody will meet the needs of nobody. The reason that so many classes fail is that they try to follow dead courses of study, that is, courses that are made out of dead material, courses that do not grow out of living situations. They deal with facts rather than with people; they convey information, they do not meet needs. People are not interested in learning facts, they are interested in having their needs met. The most interesting thing to every person is himself, and the most interesting thing to him about himself is the need that he has.

No man can be a good teacher to people whom he has never seen and whose troubles he has never felt. The best teacher is not the man who knows the most about his facts but the one who knows the most about his people. The best study course is one drawn up by a good pastor who loves his people enough to enter into and sympathize with their needs, and who is willing to work hard in his study to find the materials in the Christian faith and the Christian history which will apply to those needs.

People differ in their religious background and the teaching must relate itself to the local situation. A group who are conservative in Biblical matters will receive little good from a course of Bible study which presupposes a critical attitude.

There is no easy way to success in conducting adult study classes. There is no book which can be taken as a text and followed to success. The teacher must know at least ten times as much about the subject as he expects to teach to his

class, and then must select from his store of knowledge that which will best meet the needs of his people. He must saturate himself with his subject before he tries to teach it, and he must keep absorbing as long as the course lasts.

The type of course which has been found most successful is the course of limited duration. People will support a class which is announced to last for eight sessions.

The teacher should choose his subject some months before he plans to begin teaching, and during this time should cover a great deal of reading on the subject. Then, as the time draws near for the beginning of the class work, he should go over what he has learned and decide what there is in this which will be of interest and help to his people. He will be able to select eight topics which together will form a unity. Then he can prepare the outline of the eight lessons.

The Department of Religious Education is ready to give assistance to prospective teachers. There are two tasks in particular in which they may be of help: first, in giving guidance in the preliminary study; and second, in criticising the plans of the course as laid out by the teacher. An outsider can be of little help if he is merely asked for a course of study. He cannot prescribe unless he knows something of the end that is desired, of the needs that are to be met. He must know something of the grade of education of the people and something of the educational and theological background of the teacher. Only a quack doctor prescribes for people about whom he knows nothing, and the Department of Religious Education of the National Council makes no claims to such title.

To make such an analysis of one's own situation and to attempt to work out plans for educating one's people calls for a great deal of thought and effort on the part of the teacher. But there is no possibility of success without it. If, however, a clergyman will make the effort he will be surprised at the interest that will be developed in his class.

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### College Work

The Rev. W. Brooke Stabler, *Secretary*

MANY STUDENTS WILL graduate in June. It is important that college pastors ascertain whether they are returning home or whether they will take positions elsewhere. In the latter case clergy in the places to which they are going should be notified. If this is done much present wastage will be eliminated.

#### SUMMER CONFERENCES

PLANS SHOULD BE made now to send delegates to the summer student conferences. Though there may be financial embarrassments which may be a handicap, conferences this summer should prove exceptionally valuable inasmuch as college workers report a heightened receptivity on the part of students. There can be no retrenchment! Students need spiritual guidance now as never before. The conferences are:

##### *For men*

Blue Ridge, North Carolina.....	June 17-27
Camp Talcot, New York.....	June 8-16
Geneva, Wisconsin.....(tentative)	June 10-17
Seabeck, Washington.....	June 11-18
Northfield, Massachusetts,	
(tentative) June 15-22	
Blairstown, New Jersey.....	June 25-30

##### *For women*

Blue Ridge, North Carolina.....	June 6-16
Geneva, Wisconsin.....	June 18-27
Seabeck, Washington.....	June 18-28
Asilomar, California.....	June 16-25
Maqua, Maine.....	June 18-25
Silver Bay, New York.....	June 21-29

##### *For men and women*

Hollister, Missouri.....(tentative)	June 3-13
Estes Park, Colorado.....	June 7-17

##### *For colored students*

Pine Bluff, Arkansas.....	April 27-May 1
Kings Mountain, North Carolina.....	June 2-9

#### RELIGION IN HIGHER EDUCATION

SUMMER COURSES FOR those engaged in religious work with college students will be offered July 5-August 12 at Union Theological Seminary and Columbia University, New York City. Partial scholarships are available. For further information, write immediately to the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

### VOLUNTEER SUMMER WORK

ALL STUDENTS DESIRING to volunteer their services for summer work in camps, social service institutions, mountain missions, and the like, should notify the Rev. W. Brooke Stabler at once.

#### SECONDARY SCHOOL SURVEY

THE REV. WILLIAM G. THAYER has just finished a survey of nine secondary schools in missionary districts and aided dioceses. The Department of Religious Education, coöperating with the Department of Domestic Missions, hopes to continue this work which has been begun so effectively by Dr. Thayer.

#### VOCATIONAL CONFERENCES

ON MARCH 4-6, thirty-five girls from eleven colleges met in conference at Windham House, New York, to consider Christian service. Though various phases of the Church's work were presented, the conference stressed the Christian fundamentals and the need for a spiritual and personal self-dedication.

One feature of the conference was a tour on Saturday afternoon of lower New York, a special study being made of unemployment needs and sufferings and the contribution which Churches and social service agencies are making to these people in need.

The leaders were the Rt. Rev. Hugh L. Burleson, the Rev. Howard C. Robbins, the Rev. John W. Suter, jr., the Rev. W. Brooke Stabler, Mrs. Grafton Burke, Mrs. V. G. Simkovitch, Miss Lily Cheston, Miss Sallie Phillips, and Miss Katharine Grammer.

A similar conference was held at St. Margaret's House, Berkeley, California, on March 18-20.

A third conference will be held at Ruge Hall, Tallahassee, Florida, on April 8-10. The leaders will be the Rt. Rev. Frank A. Juhan, the Rev. C. Rankin Barnes, Mrs. Edmund Lee, Deaconess Maria P. Williams, Miss Annie Morton Stout, and Miss Hope Baskette. Information may be secured from Miss Baskette, 655 W. Jefferson Street, Tallahassee, Florida.

# Department of Publicity

THE REV. G. WARFIELD HOBBS, *Executive Secretary*

A LETTER TO THE Editor, printed in *The New York Evening Post*, tells of a man who was attracted by the sign near the front door of Holy Trinity Church, New York, which reads: "A priest will be in attendance daily from 11:30 to 1:30 for consultation." The writer tells of spiritual difficulties, and follows with an inspiring story of how his interview with a priest at Holy Trinity led to a new outlook on life, solution of problems, new interest in and activity on behalf of the Church. He says, "My mental and spiritual outlook are vastly improved."

One more proof of the value of the notice board, displaying to passersby the various services a church has to offer!

Another story, equally pointed, is that of a passerby, similarly in trouble, who saw a sign on another New York church, to the effect that Evening Prayer would be said at a certain hour every day. He thought of that service at intervals, and decided to attend. He went to the church at the advertised time, but the church was locked, and no service was held!

To which might be added a quotation from John Rathbone Oliver's new book, *Article Thirty-two*:

The doors of the church itself were tightly closed. They looked like the hard, clean-shaven lips of some eminent old man. They seemed to be saying: "Have no anxiety; depend on us. When Sunday comes, we will be open at exactly half-past ten; just as we have been open at exactly that time once a week ever since we were built:—except of course during the summer when our best parishioners are away . . ." There was not even the usual notice board in front of the church. When the passerby looked for one the same hard lines of the closed doors apparently relaxed slightly, "My good man," they said, in a strangely inimitable tone, "if you don't know that this is Christ Church, that the Rev. Hemingway-Jones, D.D., has been rector for twenty-five years, and that we have Morning Prayer and Sermon on Sundays at eleven, with a Communion service on the first Sunday of the month—excepting the summer months—and Evening Prayer and Sermon at eight—then you cannot have lived for very long in this city—and you may be disregarded as a

person of no importance. We don't need a notice board. Please pass on."

\* \* \*

L ENTEN SERVICES were broadcast by radio from various important centers this year. Outstanding among them were the services from the Garrick Theatre in Chicago, where the speakers were Bishops Stewart, Wilson, and Wise, the Very Rev. William H. Nes, the Rev. Earle B. Jewell, and the Rev. C. Leslie Glenn; and the fine series of services sponsored by the City Mission in New York City, where the speakers were Bishops Manning and Gilbert, the Rev. F. S. Fleming, the Rev. H. Percy Silver, and the Rev. L. E. Sunderland.

\* \* \*

IF YOUR PARISH leaflet fell into the hands of a stranger, would he be able to tell just where your church is located?

I have upon my desk five parish publications. Each is well named; each is attractive in appearance; each gives worthwhile information concerning the parish, the diocese in which it is located, and in three of the five—there are references to the work of the general Church. In only one instance is the exact location of the church given. In no instance does the publication name the town or city in which the church is to be found. From an advertisement of the usual garish type in one of them the name of the city can be surmised.

Is not this unwise? Should not a complete address be given so that the stranger, attracted by material in the leaflet, might know precisely where to find the church, to know the name of the rector, his address, and telephone number?

The Department of Publicity congratulates *The Angelus* of Grace and Holy Trinity Church, Kansas City, Mo., for its admirable approach to its public.

No doubt there are hundreds of others. *The Angelus* happened to be the sixth to reach my desk on a given morning.



# The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

THE FOLLOWING WITNESS to the power of the missionary motive is taken from an address of the Rev. William Porkess, in connection with the attainment of a rectorship of thirteen years in St. Stephen's Church, Wilksburg, Pa.:

Today, as a parish, we are living more for others than ever before. And such an accomplishment is not accidental, nor has it sprung up over night. It required a very courageous step—almost drastic in its nature. It is what I would call the leap of faith, and it was taken during the early part of this rectorship, when we were up against it, when, certainly, our parish-backs were to the wall. We had a staggering debt, a tumble-down parish house that disgusted the many, a rectory that no occupant could possibly enthrone over, and a somewhat chaotic parish treasury. In the midst of all this we dared to say to God—in faith, from now on, as a parish, Thou shalt have, for missions, twenty-five per cent of all the contents of our weekly envelopes, and also of the regular loose offering in the offertory plates. That step marked the turning of the corner.

You know the rest, and, I firmly believe, it is all the fruit of that leap of faith.

In brief, the story runs—a new choir room built, adjoining the beautiful stone church; the debt wiped out; more than our missionary quota paid, year by year; the gracious gift of a new rectory; and a magnificent three-story stone parish house. Still more, five young men having given their lives to the ministry, and another having become a lay brother of the Order of St. Barnabas.

One more phase of this policy I would mention, and it is this, that our Church should have a standard, characterizing the giving of all its membership. No one, in St. Stephen's, can claim ignorance of what that standard is. There are now more in the parish than ever standing on the Scriptural platform of tithing—as a minimum for their giving. Your rector is confident, beyond words, that tithing is the solution to the money problem, both in the parish and the national Church; and also it is the guarantee of joy in giving. Our parishioners must be happy in their money investments for the Church's work or we have failed hopelessly, even if we should have collected large sum totals by this or that enterprising method. I know that everybody in St. Stephen's has not responded, but I also realize an increasing number has, and it is this latter fact which fires my soul with gratitude to Almighty God.

## TO THE BISHOPS AND DIOCESAN FIELD DEPARTMENT LEADERS:

The first stage of our effort to raise the additional \$400,000 needed by the National Council if its reduced budget is to be maintained without further cuts during the last six months of this year was completed before Easter. It consisted of the direct presentation of the need to our diocesan leaders through the series of ten provincial conferences.

Immediately after Easter we enter the second stage of the effort. This will call for such steps on the part of our diocesan leaders as will enlist both parish groups and individual members in the effort to raise in advance of Whitsunday the sum asked for as an offering on that day.

The third and final stage in the movement will be that of parish and individual action in connection with the plans adopted in the several dioceses.

Naturally we must await the reports of the Whitsunday offering to know that the Church has met this crisis definitely and adequately. But, in the meantime, diocesan leaders can dispel needless uncertainty and anxiety and perhaps provide incentive and encouragement to other diocesan leaders by sharing with us a knowledge of your diocesan plans including the day and place of any diocesan meetings, and what figure, if any, has been definitely adopted as your diocesan goal in the offering.

Cordially and faithfully yours,

B. H. REINHEIMER, *Executive Secretary*.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

**O**NE of the first pieces of work undertaken by Miss Esther Brown after beginning her service on July 1, 1931, as a field worker, was at the Community Center carried on under the direction of the Bishop Tuttle Training School, Raleigh, North Carolina. Miss Brown, who is a graduate of St. Paul's School, Lawrenceville, Virginia, and of the Bishop Tuttle Training School, wrote so interesting a report of this work that we cannot but share a part of it with our SPIRIT OF MISSIONS readers.—E. B. B.

**I**N ONE OF THE local Negro churches there were a number of high school and college girls at home with nothing to do. Seeing their need and realizing our need for volunteer workers at the community house we immediately formed a volunteer staff.

Every morning, except Saturday, in the living room of the community house, thirty-five or forty children attended the devotions. It was good to hear the youngsters singing—grown-ups often came and joined with them in their morning devotions.

The children who attended the clubs at the community house paid a joining fee of twenty-five or fifty cents, according to their ages and circumstances. They were grouped according to ages, or interests; each group having a separate activity program with work similar to the regular vacation Bible schools. The older girls were given special lessons in cutting and sewing, salad making, canning, and practical nursing. The Girl Reserves made articles for the gift shop. The girls from eight to twelve worked with clay, and made novelty pictures; while the youngest group, from four to seven, made scrap books. The Boy Scouts followed the national program. The next age group of boys were formed into the Four-H Club, and studied the intricacies of gardening. As a result the back yard

of the community house was transformed into a beautiful and scientifically planted garden. All groups were given rhythmic exercises, and in spite of the intense heat, enjoyed them. The Mothers' Club, though it had never been called Auxiliary, had a more far-reaching program than many established branches. A series of Bible lectures were given, and though many of the older women slept soundly, nobody seemed discouraged. It is interesting to see how generously these women give to the U.T.O. from their meager earnings, especially when one considers that so few of them are Church women.

The pupils, and most of the equipment, were transferred to us from St. Augustine's Chapel. Until this summer there had been no Episcopal Church school open in the neighborhood and the children became scattered. This year they were held together through the agency of the community house.

A junior in the Tuttle School was in charge of the community house, and we divided the hours between the house and the playground, as they were both going at the same time. The playground was opened from four to five hours every day except Saturday and Sunday. This plot of ground was also a gift from Dr. and Mrs. Hunter. There was little equipment on the grounds, but that little was enclosed by a very attractive iron fence which lent a great deal of dignity to the place. About one hundred children played there for at least four hours each day, and learned many lessons that could be taught nowhere else. The lack of permanent apparatus made the problem of supervision quite difficult in the beginning, but gifts, and money accumulated from fees went a long way in helping to secure equipment. The demonstrations in which the children sang, danced, played games, and dramatized stories did much toward getting the parents to realize the real value of supervised play.—ESTHER BROWN.

# American Church Institute for Negroes

*Auxiliary to the National Council*

THE REV. ROBERT W. PATTON, D.D., *Director*

THE ANNUAL GATHERING of the principals and business managers of the four largest Institute schools—St. Paul's Normal and Industrial School, Lawrenceville, Virginia; St. Augustine's College, Raleigh, North Carolina; the Voorhees School, Denmark, South Carolina, and the Fort Valley School, Fort Valley, Georgia—was held the last week in February at St. Augustine's College. In addition to the officers of the schools there were present, the director and associate director of the Institute, and James H. Dillard, a well-known educator and member of the Institute Board of Trustees.

The subjects considered in these meetings touch every phase of life in our schools: the religious atmosphere which is a striking feature in all the schools, the curriculum, the aims and the thoroughness of the education we are giving, the trade courses offered and their value to the boy and girl who must depend upon them as a future means of livelihood in this modern world, administration and business management, ever important subjects but especially so at this time of economic strain. Upon such a background the conference proceeds to discuss and to solve, in so far as it is able, the many problems relating to the schools.

A few days after the adjournment of the Raleigh conference the officers of the smaller schools — Hoffman-St. Mary's School, Mason, Tennessee; the Gaudet School, New Orleans, Louisiana; the Okolona School, Okolona, Mississippi; and St. Mark's School, Birmingham, Alabama—held their first conference at the last named school. The Raleigh agenda modified in some details to fit the problems of the smaller schools was used as a guide for this Birmingham conference. This method entirely justified itself and the members of the conference were eager that the officers of the smaller Institute schools should have the same opportunity

to confer together annually as is given to the officers of the larger schools. The Bishop of Alabama, the Rt. Rev. William G. McDowell, the Rev. Charles Clingman, and the Rev. Edgar R. Neff, together with Dr. Dillard, Dr. Patton, and Mr. Bentley, participated in this meeting with the school's officers.

An interesting question growing out of these conferences was whether greater emphasis should be laid on industrial training. There seems to be a distinct demand for trade courses and several schools reported that college graduates were seeking institutions where they might learn trades. Where these applicants have been admitted they have developed into fine artisans, displaying skill far above the average.

This demand from college graduates indicates that the Negro is finding that the professions are overcrowded and offer less opportunity than formerly.

The Institute is making a close study of this situation and hopes to devise new courses of study along special lines which will meet the conditions and problems the college graduate confronts as he enters life in these changing times.

Dr. Patton, Mr. Bentley, and Dr. Dillard, besides attending these conferences, have paid visits to practically all of the schools not only to see how each was progressing, but to assist and encourage those in charge in making the adjustment necessitated by the financial situation facing the Church. Everywhere the response was splendid; and although it has been very sad to realize how many boys and girls have had to stop school in the middle of the year, we may all be very sure that the schools are endeavoring to render all possible help and assistance to needy cases, besides trimming budgets to fit expected incomes and thus avoid deficits at the close of this school year.



# The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

## The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*  
2103 Main Street, Jacksonville, Florida



OUR ANNUAL directory now being prepared lists 412 chapters and seventy-five junior chapters in the United States.

\* \* \*

ATTRACTIVE NEW handbooks (October, 1931, issue) may be obtained from the national office, New York. Each member needs a copy; others interested in knowing about the object and work of the Order, will find it interesting.

In addition to the information usually given, the new handbook presents a number of interesting facts:

The Order was organized April 4, 1885.

It was incorporated, April 2, 1917.

Chapters were first formed in Canada in 1891.

Canadian chapters formed a Canadian Council in May, 1895, and organized The Daughters of the King in Canada.

*The Royal Cross*, official organ of the Order, has been issued since 1891.

Junior Daughters of the King were first organized in 1896.

The Psalm of the Order is Psalm 45.

Its collect is the Collect for the Seventh Sunday after Trinity.

These facts reveal, among other things, our age. That we are "middle aged," or possibly beyond, should warn of the chance of approaching, or possibly existing, danger—the danger that set methods might hamper the Order's usefulness to the Church. While there can be no change in fundamentals, we need to give thought to keeping a fresh outlook on life, keeping the enthusiasm of youth, as well as its courage, its simple, child-like faith.

## The Girls' Friendly Society

Miss Florence L. Newbold, *Executive Secy*  
386 Fourth Avenue, New York, N. Y.



MRS. ALBERT S. COOK, chairman of the National G.F.S. unemployment committee, tells in the *March Record* what the members of the society are doing in the present unemployment situation:

In Sharon, Pennsylvania, there are several teachers among the members of St. John's branch who, one evening each week, conduct classes in English, typing, and other useful subjects for girls. Many of them are not members of the G.F.S. but they need extra help to enable them to acquire jobs. This "night-school conducted by the girls is a tremendous success," wrote the branch president.

The branch at Trinity Cathedral, Newark, composed largely of business women, organized a strong unemployment committee last fall to deal with the problem of work for their own members, raised a fund to help members out of work, and made a vigorous attack on the situation in general. This branch lists the following as the ways in which they have tried to meet the situation:

1. Helping acute cases financially.
2. Securing domestic situations temporarily, if possible.
3. Eliminating every possible demand for money.
4. Keeping up the morale of the branch by providing a stimulating, cheerful, useful, and educational program.

The candidates of St. Andrew's branch, Fullerton, California, established boxes in eleven grocery stores where canned goods and food supplies can be left for distribution to the needy. They also sponsored a musicale, admission to which was an article of staple food-stuff to be used in the society's welfare work among thirty families of the community.

Branch discussions of the causes of this present state of things, of such suggested remedies as unemployment insurance, of a more Christian order of society, are being stimulated through the use of a discussion outline issued by the G.F.S.

## Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*  
27 West 25th Street, New York, N. Y.



THE ANNUAL service of the New York CMH was held February 28, in the Cathedral of St. John the Divine, with the Rev. Donald B. Aldrich as preacher.

He spoke of the distinctive contribution of CMH workers as being "understanding with conviction," and by understanding he did not mean condemnation of others. By conviction he meant man's realization of good in people—a good far more vital and important than their sins. It is a commentary on our thinking that we have grown up unable to disassociate sin from sex. As great a sin as sex irregularity is the sin against the Holy Ghost. Many people who would never be guilty of what is usually called sin are guilty of the insidious sins of irritableness, unkindness, and a stubborn desire to have one's own way—sins against the Holy Ghost.

It is regrettable that the great Master of Life has been too emphatically portrayed as coming into the world to save sinners, when His mission was rather to bring salvation. Our sins are the duller things about us—and the thrilling part is our potentiality for good. We must recognize that each of us has a common soul. He compared people's characters to gardens; there are formal types of people as there are formal, carefully landscaped gardens with no weeds but without luxuriant flowers. He preferred natural gardens where the flowers grew together in profusion; even though there might be a few weeds among them—the weeds could be pulled out, in the same way that CMH uproots weeds of character which exist among the flowers. CMH is more interested in raising beautiful flowers of character than in concentrating on the weeds.

He pointed out that the young women who come to CMH for help and understanding are simply people in trouble, and are so regarded by it.

## The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*  
22 West 48th Street, New York, N. Y.



THOSE WHO read THE SPIRIT OF MISSIONS and other Church papers are aware of the financial stress that has overtaken the Church and the result to our missionaries in reduced salaries and smaller appropriations for their work. What can we of the Church Periodical Club do about it?

We can bear in mind and help others to remember that with reduced incomes missionaries will welcome more than ever our friendly forwarding of books and magazines. If our own incomes and those of our friends are still in good order, let us consider a subscription to one of the less usual periodicals, or a new book.

Let us apply to our own books the injunctions against hoarding. Putting more readable books into circulation may not affect the economic crisis, but it will mitigate the spiritual depression of a parson who, for lack of gasoline, cannot minister to his distant people. Above all do not let us keep on our shelves religious books that might bring some seeking soul to Him Who is Truth and Light. What books mean to some Church workers is shown by the following letters:

A student secretary writes:

What joy to receive the ten beautiful new books yesterday afternoon. After a noon-day prayer service today the students begged for them, so our circulating library has just begun with much enthusiasm. I'm so delighted! And the book of prayers for students with my name on it is delightful.

The C.P.C. has evidence that young people care for religious reading:

I want to thank you for every member of the Bible Class for those wonderful books the C.P.C. sent. We are just beginning our library and the students are showing a great interest in it. The books you sent have already been put in circulation, and I'm sure the girls will love them and profit by them.

\* \* \*

HAS ANYONE a copy of *Visions* by Marion Law? It is asked for by a lay reader.

## The Church Army

Captain B. F. Mountford, *Secretary*  
416 Lafayette Street, New York, N. Y.



THE MERRY month of May this year is particularly the month of the missionary and the evangelist.

At its threshold stands Rogationtide and the smell of the fields and soil. It is the rural workers' festival, and the old custom of seeking God's blessing upon toil and seed and orchard; upon flocks and herds, is observed in many parts.

Rogationtide calls country folk to their knees, Church Army with them, for the majority of its lay-evangelists are rural missionaries; and amongst the senior workers of Church Army in rural fields, mention is made of Captain and Mrs. George F. Wiese in the Diocese of South-western Virginia; Captain and Mrs. William A. Smith in the mountains of Western North Carolina; and Captain and Mrs. Edward Hodgkinson in the woods of Franklin County, West Virginia.

In Pennsylvania, Connecticut, New York, and Kentucky are other Church Army rural workers, working as sheep-dogs oftentimes, seeking isolated sheep, and bringing them in touch with the Great Shepherd of Souls, and His undershepherds, the bishops and archdeacons. Their labor is not in vain.

Ascensiontide and Whitsuntide bring the Great Commission—"Witnesses in Jerusalem and all Judea and in Samaria and the uttermost parts";—and the promise of power and of the Presence, fitting the witnesses to also be "Stewards of the manifold grace of God." In the diversities of gifts—administrations—operations, spoken of in the Whitsunday epistle, the laymen have their place, and Church Army loses not sight of the fact that the body is not one member but many.

Every missionary and evangelist, priest and lay, rejoices that the messages of Prayer Book for mid-May tell that "on Gentiles was poured out the gift of the

Holy Ghost," and that to Samaria was the word of God sent; that the outsider as well as the insider is embraced in the catholic Gospel of John iii:16.

The evangelistic ministry of Church Army is first and foremost of those just outside the city wall; for such as have gotten away from or never been to the Temple at Jerusalem. Through the winter months, in Maine and in Massachusetts the witness-bearers have preached the Word at factory gates and in town squares.

Adventure and always adventure!

One worker wrote recently:

He listened to our message in the street; he came in with us to the church. The rector talked with him for an hour and won his man.

And another says:

Just had a service in the general store. Three men appeared to come to very definite decision for God.

\* \* \*

HONOLULU HAS FOUR choice young men serving under Bishop Littell and the Ven. James Walker (the latter a former Church Army layman). As yet these are the only representatives in the further fields of the Church in America, but others are being trained. C.A. has no shortage of enquirers and candidates, but funds for training them are often short.

## The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*  
480 Herkimer Street, Brooklyn, N. Y.



THE ANNUAL Council will be held Thursday and Friday, May 19 and 20, in Philadelphia. Local arrangements are in charge of the Philadelphia branch of the Guild.

A pageant of the history of nursing was recently produced in Philadelphia under the auspices of the Guild of St. Barnabas. A series of episodes depicted outstanding events in the development of the art and science of nursing. Each episode was presented by a Philadelphia hospital or other nursing group.



## Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*  
Maritime Bldg., 80 Broad St., New York, N. Y.



EIGHTY-FIVE per cent of all merchant seamen stopping in Tampa are "on the beach," *i. e.*, they are homeless and friendless and without funds. They look to the Institute as the only place in which to find a bed and something to eat. In addition to the work among seamen the Seamen's Church Institute of Tampa has started a Sunday school, which meets every Sunday afternoon, for the children of the neighborhood.

\* \* \*

THE ANNUAL REPORT of the Seamen's Church Institute of Philadelphia records that during the past year seventy-nine religious services have been held on Monday and Tuesday nights, at which a total of 7,410 seamen attended. The chapel services on Sundays and holy days have numbered 126, attended by 7,454 seamen.

During 1931, 543 individual seamen using the Philadelphia Institute paid on account of small loans and credits made by the Institute the sum of \$1,929; evidence that the seaman appreciates the help being given by the Institutes during this difficult time.

\* \* \*

THE SUPERINTENDENT of the Seamen's Church Institute of Newport says:

You know it has been possible to maintain this work, with all of its varied activities, for an entire day for just thirty dollars. Quite a few friends, from time to time, have taken certain days as memorials, or as thank offerings, and we feel sure that year after year it has been a source of great happiness and satisfaction to them to know that men and boys, on land and sea, have been cheered and helped because of their love and generosity. Now we know that those who have been giving memorial days

will continue as long as we do our job and their means permit. We feel there are others who will like to make this kind of human investment, and beyond these individuals we are looking to a great number of organizations, religious patriotic, and civic, which will be glad to designate a day at the Institute in their own name or in the name of one of their members whom they wish to honor.

## Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*  
202 S. Nineteenth Street, Philadelphia, Pa.

A YOUNG MEN'S Brotherhood chapter was organized recently at Kent School, Connecticut, with sixteen charter members. John Perry, son of the Presiding Bishop, is the director of the chapter. The Rev. Frederick H. Sill, O.H.C., headmaster of the school, has invited the Brotherhood to hold a prep school conference for the Province of New England at Kent sometime this spring.

\* \* \*

PLANS FOR THE Japan Pilgrimage in July are steadily going forward, and with the return of Paul Rusch, associate general secretary, on March 22, final arrangements will be quickly completed.

\* \* \*

TWENTY-TWO NEW members were admitted recently to the five student chapters at St. Paul's University, Tokyo, Japan. The newly-formed Brotherhood of St. Andrew in Japan is steadily going forward, officers have been elected, a constitution adopted, and a program of chapter extension inaugurated.

\* \* \*

INTERNATIONAL INTEREST in the Brotherhood is growing. The Archbishop of New Zealand in his New Year letter, published in *The Church Gazette*, says:

I have often thought that we needed something more definite for our young men, something strong and virile, something after the nature of the St. Andrew's Brotherhood—something which commits its members to very definite witness and service.

## Who? What? When?

(Not to mention How? Why?  
and Where?)

### THIS ISSUE FROM COVER TO COVER

1. What is the special importance of next autumn's Every Member Canvass? p. 212.
2. What is the value of a penny? p. 213.
3. How have the disorders in China affected the Church's work in Shanghai? p. 216.
4. Where in the West does the Church still have a pioneering opportunity? p. 218.
5. What important meeting will be held in Philadelphia, May 13-17? p. 225.
6. What have the children of America done for the greater health and happiness of the children of Japan? p. 227.
7. Who are Foss Calcutta, R. B. Teusler, Robert Nelson Spencer, Louis C. Washburn, Frances E. Bartter, and Todomu Sugai?
8. What contribution is the Church making to life in the Southern Mountains? p. 235.
9. Discuss the missionary significance of Easter. p. 248.
10. What change has taken place in the life of the Moros since the establishment of our Moro Settlement House at Zamboango? p. 254.
11. What is the Fowler Fund? p. 262.
12. What help does the Department of Christian Social Service offer for the observance of the Rogation Days? p. 266.
13. Have you read *Men Who Stood Alone*? p. 268.
14. What topics will be recommended for study next year? p. 269.
15. What is the best course of study for my group? p. 270.

## St. Christopher's A Church Boarding and Day School

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## First-Hand Information

### Direct from the Field

Really to know what your Church is doing abroad, you must read one or more of the unpretentious little papers published in our overseas missions. *Why not subscribe to the paper of your favorite mission and of the mission with which you are least familiar?*

THE ALASKAN CHURCHMAN (Quarterly, \$1.00 a year), The Rev. Michael J. Kippenbrock, Cordova, Alaska.

THE ANKING NEWSLETTER, (\$1.00), Miss Mildred Capron, Lion Hill, Wuhu, China.

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# The Answer of the Church

Cheering Messages reveal instant co-operation which ring clear and true with loyalty and confidence, and appeal to every member, every parish and mission, and every diocese and missionary district, to put the heart back into the missionary work of the Church with an offering of \$400,000 by Whitsunday, May 15th.

If all will measure up to the earlier responses of the Dioceses we can save the missionary work of the Church and open the way to a genuine advance. Remember—the Budget has been cut by the National Council to a point that threatens wreckage. The Emergency Offering will restore nothing. It merely prevents further havoc after July 1st.

The following have  
pledged their full  
1932 Quotas

#### 5 Dioceses:

Delaware  
East Carolina  
New Hampshire  
Rhode Island  
Southern Ohio

#### 9 Domestic Districts:

Arizona  
Eastern Oregon  
Idaho  
Nevada  
North Dakota  
Oklahoma  
South Dakota  
Utah  
Western Nebraska

#### 6 Overseas Districts:

Alaska  
Canal Zone  
Haiti  
Honolulu  
Porto Rico  
Philippines

#### 4 Foreign Districts:

Brazil  
Cuba  
Liberia  
Mexico

## Some Early Responses

**Massachusetts**—"The Brotherhood Fund." Led by the Bishop the clergy have contributed \$28,000.00 from their salaries for the Deficiency Fund and hope to increase the sum.

**Rhode Island**—Has unhesitatingly followed the Massachusetts plan, reporting \$4,000.00 contributed by its clergy and more to be added.

**Chicago**—The Bishop has appealed to the parishes to secure an additional \$34,000.00 to be applied equally to the diocesan Missionary Budget and the Deficiency Fund of the General Church.

**Albany**—"Additional Missionary Gifts" have been asked for, \$7,500.00 for the diocese and \$10,000.00 for the Deficiency Fund of the General Church.

**California**—Did not wait to formulate plans or fix a goal but notified the Presiding Bishop that the contribution of California would be "as much and as quickly as possible."

**Erie**—Has launched a "Church Loyalty Fund" and aims at securing two hundred individual contributions of \$50.00 each, and expects to "come through better fitted for greater tasks in the future."

**Duluth**—Speaks of the Deficiency Fund as "a challenge to the spiritual resources of the Church rather than a cause for discouragement . . . . the outskirts are with you."

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